A hand holding a silver key against a background of Arabic calligraphy. The key is ornate with a decorative head. The background features intricate Arabic script in shades of blue and grey.

Explanation of the  
'Aqeedah of the  
Imaam, the Reformer,  
Muhammad Ibn  
'Abdul-Wahhaab

d.1206H

Explained by the Noble Shaykh,  
Dr. Saalih Ibn Fawzaan al-Fawzaan

شَرْحُ

عَقِيدَةِ الْإِمَامِ مُحَمَّدِ بْنِ وَهَّابٍ

مُحَمَّدُ بْنُ عَبْدِ الرَّؤُوفِ هَابِ

أَجْرًا لِلَّهِ الْمَشُورَةِ وَالْمَغْفِرَةِ

*Explanation of the 'Aqeedah of the Imaam, the Reformer,*  
**Muhammad Ibn 'Abdul-Wahhaab (d.1206H)**

*Explained by*  
The Noble Shaykh, the 'Allamah,  
Dr. Saalih Ibn Fawzaan al-Fawzaan

Translation by Maaz Qureshi

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محموظة

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Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab at-Tameemee (d.1206H), "So these issues are true, I say them and I have proofs for them from the speech of Allaah, the speech of His Messenger (ﷺ) and the statements of the Scholars who followed, such as the four Imaams."

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# مَهْيَدٌ

## Forward

The praise is for Allaah who hurls the truth against the falsehood so that it invalidates it, such that it flees. And may peace and salutations be upon our Prophet Muhammad who came with a clarification of the guidance and an elucation of the true realities, and upon his Family and his Companions – the stars of guidance and the cause for the fury of every disbeliever and hypocrite.

To proceed: So when the call to *Tawheed* in this land began to shine – and the praise is for Allaah - upon the hand of the Shaykh, the Imaam, the renewer: Muhammad Ibn 'Abdul-Wahhaab (رحمته) and the dark clouds of *Shirk* and innovations began to disperse, there was no sympathy for the enemies of the Religion from the disbelievers, the hypocrites, the innovators and storytellers. Their affair with the *da'wah* of the Messengers in every time and place has been that they set out to spread accusations. So they fabricated lies against the Shaykh and against his *da'wah*.

﴿ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ

يُنْمَ نُورَهُ. وَلَوْ كَرِهَ الْكَافِرُونَ ﴾

**“They want to extinguish the light of Allaah with their mouths, but Allaah refuses except to perfect His light, although the disbelievers dislike it.” [Sooratut-Tawbah 9:32]**

This reached to the extent that they caused doubt in the *'aqedah* and the intentions of the Shaykh in order to preserve their false beliefs and disgraceful intentions.

So there came to the Shaykh a letter from the inhabitants of al-Qaseem wherein they asked about his 'aqeedah. So he answered them with a letter in which he clarified his 'aqeedah and explained that it was the 'aqeedah of the *Salafus-Saalih*, which the Messenger of Allaah (ﷺ) came with and which his Companions (رضي الله عنهم) took from him and which *Ahlus-Sunnah wal-Jamaa'ah* traverse upon.

Indeed, I conducted lessons in explanation of this letter, which were recorded by those who were present from amongst the students – may Allaah reward them well. And they sought from me an agreement to publish it. So I permitted that for them so that perhaps the one who reads it will find benefit therein, or that he will inform me of an error.

And may the peace and salutations of Allaah be upon our Prophet, Muhammad and his Family and his Companions.

Written by,  
Saalih Ibn Fawzaan Ibn 'Abdullaah al-Fawzaan  
In: 7/2/1426H



# مقدمة

## Introduction

The praise is for Allaah, Lord of the worlds, and may the peace and salutations of Allaah be upon our Prophet, Muhammad and upon his Family and all of his Companions.

To proceed: Indeed, the *'aqeedah* of the Muslims in the time of the Companions and the *taabi'een* was famous and well-known. It was whatever came in the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ) and whatever the Messenger of Allaah (ﷺ) left them upon.

The *'aqeedah* was well-known in the time of the Companions and the *taabi'een* and the virtuous generations, the four generations, even though something from disagreement and the emergence of sects entered into the latter part of these generations, such as the *Khawaarij*,<sup>1</sup> the *Qadariyyah*<sup>2</sup> and the *Shee'ah*. However, the Religion was strong and Islaam was mighty and the people of evil were concealed and they did not

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<sup>1</sup> **Khawaarij:** The *Khawaarij* were the first sect in Islaam to split from the way of the Prophet (ﷺ) and his Companions. They arose during the caliphate of 'Alee (رضي الله عنه), performing *khurooj* (rebellion) against him, before the arbitration between him and Mu'aawiyah (رضي الله عنه). From their false *'aqeedah* is: allowing rebellion against the legitimate Muslim ruler whether pious or wicked, and declaring a Muslim to be a disbeliever due to commission of a major sin. They were described by the Prophet (ﷺ) as the dogs of the Hell-Fire. Refer to *Maqaalaatul-Islaamiyyeen* (1/168) of Abul-Hasan al-Ash'aree, *al-Bidaayah* (8/22-44) of Ibn Katheer and *Fathul-Baaree* (12/282-302) of Ibn Hajr.

<sup>2</sup> **Qadariyyah:** The *Qadariyyah* are the followers of Ma'bad al-Juhanee, and from their false beliefs are: that Allaah has no prior knowledge of anything until it comes into existence; that it is people and not Allaah who are the creators of their own actions, denying *'aqeedah* in the Punishment of the Grave and denying that the authentic *hadeeth* is an evidence for the *'aqeedah*, unless it is related in *mutawaatir* (concurrent) form. Refer to *al-Milal wan-Nihal* (1/72) of ash-Shahrastaanee and *Sawnul-Mantaq wal-Kalaam* (p. 160) of as-Suyootee.

openly manifest their evil. So when the virtuous generations ended, the evils emerged and the people of misguidance openly proclaimed their misguidance, from the *Jahmiyyah*,<sup>1</sup> the *Mu'tazilah*, the *Baatiniyyah* and the *Shee'ah* and other than them from the misguided sects, such as the *Soofiyyah*, the grave-worshippers and the false groups. However, Islaam was also strong during the time of Umayyad state and the Scholars had their striving and their status and they subdued these ideologies. So the heretics were killed in the time of the Umayyad state, just as al-Ja'd Ibn Dirham and other than him were killed when they openly proclaimed their heresies.

Then there came the Abbasid state and there was also strength in it. In the beginning of the state there was power and Islaam had prestige and the Scholars had status amongst them and the evil-doers were not able to openly proclaim their evil with freedom. So when the latter part of the Abbasid state came, it brought about al-Ma'moon al-'Abbaasee, the son of Haaron ar-Rasheed who revolted against his brother al-Ameen, killed him and seized control over the rulership. And he was a strong and intelligent man and he was also a Scholar. However, the people of misguidance entered upon him and he took them as close friends. They came to be from amongst those who were constantly around him, such as Ibn Abee Du'aad and Bishr al-Mareesee. So they made him incline towards their misguidance and their *'aqeedah*. So he was influenced by them. And they beautified for him the translation of foreign books, and they set up a building for translation and they called it *Daarul-Hikmah* (the place of wisdom) and it was actually a place of misfortune. And they translated the Greek books which contained misguidance and evil. So the misguided beliefs came from this path, when these books were

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<sup>1</sup> **Jahmiyyah:** The *Jahmiyyah* are the followers of Jahm Ibn Safwaan, who unleashed upon this *Ummah* the horrific innovation of *ta'teel* (denial of Allaah's Attributes) - either directly, or by twisting the meanings; such as twisting the meaning of Hand of Allaah to mean: His Power and Generosity. They also deny that Allaah is above His creation, above His Throne, as well as holding the belief that the Hell-Fire is not ever-lasting. Refer to *ar-Radd 'alal-Jahmiyyah* of Imaam Ahmad and also *ad-Daarimee* and *al-Ibaanah* (p. 141) of Abul-Hasan al-Ash'aree.

translated, as was mentioned by Shaykh Taqiyyud-Deen (رحمته الله عليه), that when the Greek books were published, the evil increased.<sup>1</sup>

And in the end, they convinced him that the statement of the creation of the *Qur'aan* was the truth. So he became convinced of that. They took advantage of his leadership, along with his strength and his firmness. So the people of evil can never be neglected. And the obligation is to keep them far away from the arena, and if this is not done, then they will slip their evil in and weaken the strong along with them.

So al-Ma'moon became convinced of their statement and wanted to convert the people over to the statement that the *Qur'aan* is created – and refuge is sought with Allaah. The speech of Allaah (ﷻ) is the first source of the *Sharee'ah* and they wanted to uproot it from the *Ummah*. So they would say that the *Qur'aan* is created and that it is not the speech of Allaah. So he became convinced of this opinion.

However, when the Imaams took a stand, and at their forefront was Imaam Ahmad (رحمته الله عليه), they stood with a firm position against this deviant ideology and they refused to say that the *Qur'aan* was created. So some of them, such as Imaam Ahmad (d.241H) were punished, and some of them were killed. However, they remained patient and stood firm in the face of the *Mu'tazilah*. So Allaah made the Religion firm through them and He made the correct Religion firm through them and defeated the people of evil.

And al-Ma'moon was succeeded by his brother al-Mu'tasim Ibn Haaron ar-Rasheed, then came al-Waathiq Ibnul-Ma'moon. They took this *manhaj* and wanted to compel the people upon the statement that the *Qur'aan* was created. And all of them punished Imaam Ahmad and beat him. However, he did not give them one word. Rather, he said, 'The *Qur'aan* is the speech of Allaah.' And whenever they spoke to him, he said, 'Bring to me a proof from the *Qur'aan* or from the *Sunnah* for your statement.' So they would go back to beating him until he (رحمته الله عليه) lost

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<sup>1</sup> Refer to *Majmoo'ul-Fataawaa* (5/22) of Ibn Taymiyyah.

consciousness. However, he kept refusing up until they spilt his (ﷺ) blood from the beating and he fainted from the severe beatings. This lasted until the time of al-Mutawakkil Ibn Haaron ar-Rasheed came. So Allaah liberated *Ahlu-Sunnah* and gave victory to the truth and subdued the people of innovation through him. Then al-Mutawakkil was killed, the people of evil assassinated him.<sup>1</sup>

So the affair did not cease to be a state of weakness up until there came the last of the Abbasid Caliphs and they made the *Shee'ah* ministers – and they were more wicked than the *Jahmiyyah*. So Ibnul-'Alqamee became a minister and so did at-Toosee, the helper of disbelief. So they brought on the Mongol Tatars from the east who carried out a military expedition against the Muslim lands, destroyed them and killed the Caliph. They took the Islaamic books and threw them into a river out of trickery. And they killed hundreds of thousands from the Muslims and they destroyed the lands of the Muslims. And the Muslims eventually subdued them in every country. And in the end, Allaah caused the Tatars to be defeated and there were from amongst them those who accepted Islaam.

So Islaam remained – and the praise is due to Allaah – strong and mighty. And Allaah sent those who would aid it, safeguard it and defend it. There emerged Shaykhul-Islaam Ibn Taymiyyah in a dark time. The people were attracted by the sects, such as the *Soofiyyah*, the *Jahmiyyah*, the *Mu'tazilah* and the grave-worshippers and the *Shee'ah*. The Islaamic world was living in the midst of waves of *fitan* (trials, tribulation). And in the aforementioned condition, Shaykhul-Islaam Ibn Taymiyyah (d.728H) emerged. He graduated upon the pure books of the *Salafus-Saalih*, and he studied the books of the misguided deviants and he knew the doubts that were built from these books. And he set out to call to Allaah (ﷻ) and he wrote books and he taught lessons. So he was rejected and imprisoned. However, he did not exclude *Jihaad* from that: the *Jihaad* with the sword. So he rushed into the battlefields and he fought with the sword. And he performed *Jihaad* with the pen and *Jihaad* with the tongue

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<sup>1</sup> For more details, refer to *al-Bidaayah wan-Nihaayah* (10/333) of Ibn Katheer.

and the proof up until Allaah sent for him students who carried his knowledge, such as Ibnul-Qayyim (d.751H), Ibn Katheer (d.77H), adh-Dhahabee (d.748H) and other than them from the major Imaams. So the *da'wah* became widespread until the dawn of the *da'wah* broke forth and there was a revival in the Religion of Islaam and the doubts and misguidance were refuted by Shaykhul-Islaam Ibn Taymiyyah and his students (ﷺ).

Then there came long stretches of time in which the *madhhab* of *Ahlu-Sunnah* remained weak and the innovations became abundant and the misguidance became widespread. After the time of Shaykhul-Islaam and his students came a time of stagnation and a time of inactivity and a time of blind-following (*taqleedul-a'maa*). And the land of Najd was not mentioned. Rather, it was paid no attention, it was considered a desert, or resembling a desert. There were within it cities, fields and desert and it was not desirable to anyone. Every town had a governor who would rule over it to the exclusion of other towns. So the governor of 'Araqah was not subject to the governor of ad-Dir'iyyah, even though they are very close. Each town was considered a separate kingdom.

And the Scholars of the *Hanaabilah* in Najd devoted all of their efforts to *fiqh*, recording and editing the *fiqh*, writing about it, transcribing it and teaching it. As for the 'aqeedah, then they were upon the 'aqeedah of *Ashaa'irah* and the 'aqeedah of the *Maatweediyyah*. They had *tasawwuf* (*Soofiyyah*), they had innovations and they had whatever the other countries had. Rather, they increased with an abundance of ignorance amongst them due to their bediouns in their cities. Yes, there were Scholars in the cities, but they were only Scholars of *fiqh*. They used to go to ash-Shaam to study under the *Hambalee* scholars of ash-Shaam and they would bring from them books of *fiqh* in the *madhhab* of Imaam Ahmad.

And there was much goodness in this. However, they did not give any importance to the 'aqeedah. All of the people were upon such a condition, from *Soofiyyah*, grave-worship and evil. And the sorcerers had

activity and the soothsayers had activity and the tribes judged according to tribal customs and so forth.

During this time, there merged Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab (d.1206H). And Allaah gave him from intelligence and cleverness that which caused him to realize what the people were upon. So from the time of his youth, he read, gave consideration to and perused the books of the two Shaykhs: Ibn Taymiyyah and Ibnul-Qayyim. And he would read the books of the *Salaf* and he was by himself. Then, he did not suffice with just his land. So he traveled to other lands. He traveled to al-Madeenah to visit the mosque of the Prophet (ﷺ) and he took from the Scholars there. Then he traveled to al-Ahsaa' and took from the Scholars there. Then he traveled to al-'Iraq and headed for al-Basrah. There he met whoever he met from the Scholars and he studied with them and learnt from them and transcribed from the books. Then he intended to travel to ash-Shaam, but that was not easy for him. Then he returned to his city and he was saddened and grieved by what the people were upon. He was not able to remain silent about what the people were upon like the other Scholars of his time who were silent. So he began to give *da'wah* upon insight and guidance.

He began the *da'wah* in the city of Huraymalaa' in the house of his father, since he was a judge there. Then it was not desirable for him to remain there, so he traveled to al-'Uyaynah, which was under the rule of Ibn Ma'mar. He presented this *da'wah* to the ruler of al-'Uyaynah and he accepted it. He aided the Shaykh and established the *da'wah*. And the Shaykh began to change the evils. So he destroyed the dome that was built upon the grave of Zayd Ibn Thaabit (رضي الله عنه) in al-'Uyaynah to which the people would travel. And he established the prescribed punishment for adultery, so he stoned the adulterer who had confessed.

So when the news reached the governor of al-Ahsaa', Ibn 'Uray'ir al-Khaalidee, he became angry with Ibn Ma'mar and he threatened to cut off what he had given him from status if he did not exile this religious authority from his city. So Ibn Ma'mar presented the Shaykh with what he had come to him from threats. So the Shaykh wanted to comfort him,



so he said to him, “Whatever is with Allaah from sustenance is better for you than whatever so and so has given you. It is upon you to rely upon Allaah, and Allaah (ﷻ) will suffice the one who relies upon him. And Allaah will keep free from need for that.”

However, the man was not content and he sought from the Shaykh that he leaves. And the Shaykh (ﷺ) left al-'Uyaynah. Where would he go? He went to ad-Dir'iyyah. And the governor there was Muhammad Ibn Sa'ood. And Ameer Ibn Sa'ood was just like other than him from amongst the governors, he traversed upon what they did. They would hear about this religious authority who came from al-'Uyaynah and they would take precautions against him. However, the Shaykh went to a student he had in ad-Dir'iyyah called Ibn Suwaylim. He came to him as a guest and no one knew about him, his affair was hidden.

The wife of the governor learned about the arrival of the Shaykh and Allaah had guided her and she heard the *da'wah* of the Shaykh and became convinced of it. So she said to her husband, the *Ameer*, Muhammad Ibn Sa'ood, “This Scholar who has come to your city is a blessing that Allaah has brought to you. So capture it before it is taken to someone other than you.” So she did not cease up until he was convinced of her statement. So he said, “Tell him to come to me.” So she said, “No, if you request for him, the people will say, ‘He wants to punish him, or he wants to kill him.’ However, go to him yourself so that the people hold him in high esteem.” Look at her sophistication and her political astuteness – may Allaah have mercy upon her. So the governor went to the house of Ibn Suwaylim whilst Ibn Suwaylim was afraid for the Shaykh. So when the governor came, he increased in his fear. So the governor entered upon the Shaykh and greeted him, and the Shaykh presented to him his affair. So Allaah opened his heart to this *da'wah* and he accepted it. And he promised the Shaykh that he would aid him and that he would stand with him and they formed a contract upon that.

So from that time, the *da'wah* was established in ad-Dir'iyyah and the Shaykh sat to teach, advise and write. And the students would travel to him and he found those who would shelter and aid him. He began to

write to the cities, calling them to Allaah. Then they formed an army for *Jihaad*. So they marched upon whatever surrounded them from the cities and Allaah aided them upon whatever surrounded them from the cities. And they entered into the rule of Ameer Muhammad Ibn Sa'ood. So he changed from his position as governor of ad-Dir'iyyah only to being the governor of all of Najd and the cities entered under his rule. And the army performed *Jihaad* in the path of Allaah (ﷻ) and the *da'wah* was established.<sup>1</sup>

During this time, the people of evil began to deceive the people. So they said that Ibn 'Abdul-Wahhaab wants to change the Religion of the Muslims and that he came with a new Religion and that he has come to declare the Muslims to be disbelievers and so on and so forth.

So the people of al-Qaseem wrote to him to ask him about that. And this is something good, that you do not believe widespread rumours, so you write to the person to ask him about them. They wrote to ask him about his '*aqeedah*', because it had been reviled amongst them and it was said that he was a man who wanted to declare the people disbelievers, to fight the people and to change the Religion of the people and other statements were said.

So the Shaykh (ﷺ) wrote this '*aqeedah*' in order to clarify his beliefs and to prove that his '*aqeedah*' was the '*aqeedah*' of *Ahlu-Sunnah wal-Jamaa'ah* and that he did not come with anything new and that whatever was attributed to him was a lie. And he wrote other than this treatise in his refutations upon the doubts that were leveled against him, which are present in *ad-Durarus-Sammiyyah*. And from them is the book, *Kashfush-Shubuhaat*, in which he answered the doubts that were related about him.

So that is the basis of this treatise, in which he answered a question about his '*aqeedah*'. And there were Scholars in al-Qaseem as well, and they were in touch with the *Hanbalee* Scholars of ash-Shaam. So when the

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<sup>1</sup> Refer to '*Unwaanul-Majd fee Taareekhin-Najd* (1/31) of 'Uthmaan Ibn Bishr an-Najdee.

news of the Shaykh and whatever had been circulated about him reached them, they wrote to him to ask him about his 'aqeedah. So he (ﷺ) wrote this treatise to clarify in it his 'aqeedah and what he was upon and he removed any doubts to the contrary.

So this is the condition of the *da'wah* to Allaah. It is inevitable that those who call to Allaah are maligned with something of adversity, threats and intimidation. However, they remain patient and firm upon that and they answer the doubts that object to their path. This is from that which strengthens the fact that it is obligatory upon the caller to be a Scholar who is capable of answering the doubts and capable of distinguishing the truth from the falsehood and he must be armed with knowledge.

The Shaykh (ﷺ) did not pursue this magnificent *da'wah*, except after he became well-qualified for it, after learning and seeking knowledge from the Scholars of the lands that he traveled to, and he read the books. Then after that, he pursued the *da'wah* whilst he was armed with knowledge and proofs. So Allaah (ﷻ) aided him, along with his purified intention for Allaah (ﷻ) and he did not desire a high position in the earth, nor corruption, nor wealth, nor status. He only desired the Face of Allaah (ﷻ) and he wanted to aid this Religion and to clarify the truth and to advise the creation. So he was concerned that the creation would destroy their selves whilst he was amongst them and he possessed knowledge of the truth. So he saw fit to establish the *da'wah* to Allaah and to enjoin the good and prohibit the evil. So he saw that he (ﷺ) had no choice, except to do this.





## Descriptions of the Saved Sect

Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab (رحمته الله) said in his letter to the people of al-Qaseem when they asked him about his 'aqeedah:



I call upon Allaah and whosoever is present from amongst the Angels to bear witness, and I call upon you to bear witness that I believe whatever the Saved-Sect, *Ahlu-Sunnah wal-Jamaa'ah* believes.



### Explanation:

He says, "I call upon Allaah and whosoever is present from amongst the Angels to bear witness, and I call upon you to bear witness..." It is as if this is taken from the statement of Allaah (ﷻ),

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ ﴾

**"Allaah witnesses that there is no deity besides Him, and so do the angels and those of knowledge."** [Soorah Aali-'Imraan 3:18]

So he calls upon Allaah (ﷻ) as a witness and he calls upon the angels and the Scholars to bear witness to his 'aqeedah and that he has not come with anything new or changed the Religion of Allaah as has been stated about him. And he only came with the clear truth.

And he says, "I believe whatever the Saved-Sect... believes." The 'aqeedah of the Saved-Sect (*al-firqatun-naajiyah*) is what was stated by the Prophet (ﷺ), "This *Ummah* shall split up into seventy-three sects, all of

them being in the Fire, except for one.” They said, “Who is it?” He said, “The one that is upon the likes of what I am upon today and my Companions.”<sup>1</sup>

It has been named ‘*an-naajiyah*’ (saved) because it is saved from the Fire. All of these sects are in the Fire, except for this sect. So it is saved from the Fire and these are its descriptions:

**Firstly:** It is saved.

**Secondly:** They are *Ahlu-Sunnah* (people of the *Sunnah*), who take to the *Sunnah*. And it is the path of the Messenger (ﷺ). And this sect is concerned with the *Qur’aan* and it is concerned with the authentic *ahaadeeth*, whatever the Messenger (ﷺ) was upon, as he said, “The one that is upon the likes of what I am upon today and my Companions.” And they did not take to the *madhhab* of the *Jahmiyyah*, or the *Mu’tazilah*, or the *Khawaarij*, or other than them from the sects. They only took to the *manhaj* of *Ahlu-Sunnah*, those who hold firmly to the *Sunnah*.

**Thirdly:** They are the *Jamaa’ah* (united body). They have been named the *Jamaa’ah* because they are united upon the truth. There is no disagreement between them, they do not differ with regards their *’aqeedah*. Their *’aqeedah* is only one, even though they may differ in issues of *fiqh* and issues of derived branches. So this is of no consequence, disagreement in *fiqh* is of no consequence because it arises from *ijtihad* (independent reasoning) and *ijtihad* varies. And the people are not upon one way with regards to the aptitude for *ijtihad*. As for the *’aqeedah*, then *ijtihad* therein is not acceptable. Rather, it is obligatory

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<sup>1</sup> **Saheeh:** Related by at-Tirmidhee (no. 2641), al-Haakim in *al-Mustadrak* (1/129) and others from the *hadeeth* of ‘Abdullaah Ibn ‘Amr Ibnul-’Aas (رضي الله عنه). And it was related by Ibn Hibbaan (no. 2831) and Aboo Daawood (no. 4596) and others from the *hadeeth* of Abee Hurayrah (رضي الله عنه). And it has been related by a group of latecomers from the Companions of the Prophet (ﷺ), refer to *as-Sunnah* (no. 63-69) of Ibn Abee ‘Aasim and *Nadhmul-Mutanaathir minal-Hadeethil-Mutawaatir* (p. 45) of al-Kattaanee. It was authenticated by al-Abaanee in *Silsilatus-Saheehah* (no. 203-204).

that the 'aqeedah be one, because it is *tawqeefiyyah* (restricted to the texts). Allaah (ﷻ) said,

﴿ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ٢١ ﴾

“Indeed, this *Ummah* of yours is one *Ummah* and I am your Lord, so worship Me.” [Sooratul-Anbiyaa’ 21:92]

This *Ummah* is one, it does not accept disagreement. It worships one Lord, and there occurs in another *ayah*,

﴿ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ٥٢  
فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا ٥٣ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ٥٤ ﴾

“And indeed, this Religion of yours is one Religion and I am your Lord, so fear Me. So they divided their religion amongst them into sects – each faction rejoicing in what it has.” [Sooratul-Mu‘minooneen 23:52-53]

He dispraised those who differ, because disagreement in 'aqeedah is not permissible. So Allaah commanded them to be one *Ummah*. So they disobeyed Him,

﴿ فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا ٥٣ ﴾

“So they divided their religion amongst them into sects.”

That is, books, as was stated by Qataadah (d.104H) and Mujaahid<sup>1</sup> (d.104H). Everyone has with them a book and everyone has with them an 'aqeedah, and the 'aqeedah of this one is not the 'aqeedah of that one.

﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

“...each faction rejoicing in what it has.”

Everyone holds that he is upon the truth and everyone other than him is upon falsehood. He does not say, ‘We will refer back to the Book of Allaah and the *Sunnah* of the Messenger of Allaah,’ as Allaah (ﷻ) said,

﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

“So if you disagree over anything, refer to Allaah and His Messenger, if you should believe in Allaah and the Last Day.” [Sooratun-Nisaa‘ 4:59]

Rather, everyone says that he alone is upon the truth.

﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

“...each faction rejoicing in what it has.”

<sup>1</sup> The narration of Qataadah is related by 'Abdur-Razzaq in his *Tafseer* (3/46) and at-Tabaree in his *al-Jaami' li-Ahkaamil-Qur'aan* (18/29). And the narration of Mujaahid is also related by at-Tabaree in his *al-Jaami' li-Ahkaamil-Qur'aan* (18/30). And refer to *ad-Durrul-Manthoor* (6/103) of as-Suyootee.

And he is content with what he has. Rather, he clings stubbornly to it and he does not hold that his statement is subject to error and correctness.





## Explanation of the Pillars of *Eemaan*

From *eemaan* in Allaah, His Angels, His Books, His Messengers, the Ressurrection after death and *eemaan* in the *Qadr*, the good of it and the evil of it.



### **Explanation:**

These are the foundations and pillars of *eemaan*. The Shaykh believes in them and they are: belief in Allaah, His Angels, His Books, His Messengers, the Last Day and *eemaan* in the *Qadr* (pre-decree), the good of it and the evil of it, as is mentioned in the *hadeeth* of Jibreel when he questioned the Prophet (ﷺ) in the presence of his Companions. So he said, “Inform me about *eemaan*.” So he said, “*Eemaan* is that you believe in Allaah, His Angels, His Books, His Messengers, the Last Day and that you believe in the *Qadr*, the good of it and the evil of it.”<sup>1</sup> The Scholars have said that these are the pillars of *eemaan*.

And *eemaan* has pillars and it has branches. Its pillars are six and its branches are “seventy odd or sixty odd branches. So the best of them is the statement, ‘*laa ilaaha illallaah*’ and the lowest of them is removing something harmful from the road.”<sup>2</sup> So *eemaan* has many branches. As for its pillars – that is, its supports that it stands upon – then they are six pillars:

**The First Pillar:** Belief in Allaah, and it is the foundation. And *eemaan* in Allaah comprises the three categories of *Tawheed*: *Tawheedur-Ruboobiyyah*, *Tawheedul-Uloohiyyah* and *Tawheedul-Asmaa’ was-Sifaat*.

<sup>1</sup> Related by Muslim (no. 8) from the *hadeeth* of 'Umar Ibnul-Khattaab (رضي الله عنه). And it was related by al-Bukhaaree (no. 50, 4777) and Muslim (no. 9-10) from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

<sup>2</sup> Related by Muslim (no. 35) from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

**The Second Pillar:** Belief in the Angels, belief that they are worshippers from the worshippers of Allaah (ﷻ). They do not precede Him in statement and they carry out His commands. Allaah has created them from light and they are from the world of Unseen (*ghayb*) that we cannot see. However, we believe in them. Indeed, Allaah has made them into groups, every group from amongst the Angels has a duty that it carries out in this universe. So from them are the scribes who record and write down the actions of the children of Aadam (ﷺ).

﴿ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كِرَامًا كَاتِبِينَ ۖ يَعْمُونَ مَا تَفْعَلُونَ ﴾



“And indeed appointed over you are keepers, noble and recording. They know whatever you do.”  
[Sooratul-Infitaar 82:10-12]

And from them are the carriers of the Throne. And from them is the one who is entrusted with the revelation and he is Jibreel (ﷺ). And from them is the one who is entrusted with the rain and he is Meekaal. And from them is the one who is entrusted with death and he is the angel of death and with him are the angels of death. And from them are groups that no one knows about except for Allaah (ﷻ),

﴿ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ﴾

“And none knows the soldiers of your Lord except Him.” [Sooratul-Muddaththir 74:31]

The soldiers of Allaah (ﷻ) are many.

**The Third Pillar:** Belief in the Books that Allaah revealed upon the Messengers. So Allaah (ﷻ) sent the Messengers and revealed the Books

from Himself (ﷻ) containing His revelation, His prescribed laws and His commands and His prohibitions. From them is the Torah, from them is the Bible, from them are the Psalms and from them is the *Qur'aan*. And from them are the Books that Allaah has not mentioned to us. However, we believe in them generally and we believe specifically in whatever Allaah has mentioned by name. And the last and greatest of them is the magnificent *Qur'aan*, which the two worlds – the *Jinn* and mankind – are incapable of coming with a single *soorah* like it.

**The Fourth Pillar:** Belief in the Messengers that Allaah sent with His prescribed laws and His Religion to guide His creation. Allaah (ﷻ) sent the Messengers to clarify to the people what would harm them and what would benefit them and to clarify to them their Religion. And Allaah (ﷻ) established the proof upon them,

﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ  
الرُّسُلِ﴾<sup>٤</sup>

“We sent Messengers as bringers of good tidings and as warners so that mankind will have no argument against Allaah after the Messengers.” [Sooratun-Nisaa‘ 4:165]

As for their number, then no one knows this except for Allaah. And they are many. From them are those whom Allaah has named for us in His (ﷻ) statement,

﴿وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ  
نَّشَاءٍ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٦٦﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ  
كُلًّا هَدَيْنَا ۗ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۗ وَمِن ذُرِّيَّتِهِ دَاوُدَ

وَسَلِّمَنَّا وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي  
 الْمُحْسِنِينَ ﴿٤٤﴾ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۗ كُلٌّ مِّنَ  
 الصَّالِحِينَ ﴿٤٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا ۗ وَكُلًّا  
 فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٤٦﴾

“And that was Our argument which We gave Ibraaheem against his people. We raise by degrees whom We will. Indeed, your Lord is All-Wise and All-Knowing. And We gave to him Ishaaq and Ya’qoob – all of them We guided. And Nooh, We guided before; and amongst his descendants. Daawood and Sulaymaan and Ayyoob and Yoosuf and Moosaa and Haaroon. Thus do we reward the doers of good. And Zakariyyah and Yahyaa and ‘Eesaa and Ilyaaas – and all were of the righteous. And Ismaa’eel and al-Yasa’ and Yoonus and Loot – and all of them We preferred over the worlds.” [Sooratul-An’aam 6:83-86]

So Allaah has named these ones, so we believe in them specifically and we believe generally in whoever Allaah has not named.

Allaah (ﷻ) said,

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِّنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ  
 مَّن لَّمْ نَقْضُصَّ عَلَيْكَ ۗ﴾

“And We have already sent Messengers before you. Amongst them are those whose stories We have related to you, and amongst them are those whose

stories We have not related to you.” [Soorah Ghaafir 40:78]

So we believe in all of them, those whom Allaah has named and those whom He has not named. So whoever disbelieves in one Prophet has disbelieved in all of them. So it is inevitable to believe in all of them.

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿٧٨﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ﴿٧٩﴾

“Indeed, those who disbelieve in Allaah and His Messengers and wish to discriminate between Allaah and His Messengers and say, “We believe in some and disbelieve in others,” and wish to adopt a way in between – those are the true disbelievers.” [Sooratun-Nisaa’ 4:150-151]

And Allaah (ﷻ) said to us,

﴿ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ



“Say: We have believed in Allaah and what has been revealed to us and what has been revealed to Ibraaheem and Ismaa’eel and Ishaaq and Ya’qoob and

*al-Asbaat* (the descendants)<sup>1</sup> and what was given to Moosaa and 'Eesaa and what was given to the Prophets from their Lord. We make no distinction between any of them, and we are in submission to Him." [Sooratul-Baqarah 2:136]

**The Fifth Pillar:** Belief in the Last Day. It is the resurrection after the death, because the world is the realm of deeds and the Hereafter is the realm of recompense. And the world is the plantation for the Hereafter, so it is the realm of deeds and there is no recompense in it. And the Hereafter is the realm of recompense and there are no deeds in it. It is inevitable to believe in the Last Day. Whosoever does not believe in the Last Day, then he is a disbeliever. Allaah (ﷻ) said,

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤَنَّ  
بِمَا عَمِلْتُمْ ﴾

"Those who disbelieve have claimed that they will never be resurrected. Say: Yes, by my Lord, you will surely be resurrected, then you will surely be informed of what you did." [Sooratut-Taghaabun 64:7]

O mankind, you live in this world and you eat and drink and you disbelieve and disobey. It is as if the resurrection, reckoning and recompense are not in front of you. So Allaah (ﷻ) made the Hereafter for the recompense, and this is justice from Him (ﷻ), that He does not waste the deeds of the doers. Everyone will be rewarded for their deeds,

﴿ أَفَحَسِبْتُمْ أَنْمَّا خَلَقْنَاكُمْ عَبَثًا وَأَنْكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴾

<sup>1</sup> They are the twelve tribes of Israa'eel descended from Ya'qoob.

“Then do you think that We created you uselessly and that to Us you would not be returned?” [Sooratul-Mu‘minoon 23:115]

If there had not been a resurrection, all of the creation would have been created for amusement and Allaah (ﷻ) is far removed from amusement.

**The Sixth Pillar:** Belief in the *Qadr*. And the *Qadr* is a secret of Allaah (ﷻ). And it is what Allaah has pre-ordained from that which has occurred and what will occur until the Hour is established. The Pen wrote the measures and whatever will occur until the Day of Judgement was written in the Preserved Tablet. So nothing will occur, except with *Qadr*,

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

“Indeed, We created all things with *Qadr*.” [Sooratul-Qamar 54:49]

So the affairs are not for amusement or pride. Rather, they were decreed from before,

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا ﴾

“No disaster strikes upon the earth or within yourselves, except that it is in a Book before We bring it into being.” [Sooratul-Hadeed 57:22]

His statement, “...a Book,” is the Preserved Tablet and his statement, “...before We bring it into being,” means: We create it and bring it into existence.

And *eemaan* in the *Qadr* has six levels:

**The First Level:** Belief in the eternal and ever-lasting knowledge of Allaah (ﷻ) which encompasses everything. That is, we believe that Allaah knows everything. He knows what has occurred and what will occur.

**The Second Level:** Belief that Allaah wrote in the Preserved Tablet whatever will occur until the Day of Judgement.

**The Third Level:** The level of will and intention. Whatever Allaah wills happens and whatever He does not will does not happen.

**The Fourth Level:** The level of creating things in their appointed times. Everything has its time, everything has its term that Allaah (ﷻ) has pre-decreed for it.

It is inevitable to believe in these four levels: **[i]**: the level of knowledge; **[ii]**: the level of writing; **[iii]**: the level of will; **[iv]**: the level of creation and origination. This is *eemaan* in *al-Qadaa'* (pre-destination) and *al-Qadr* (pre-decree).





## Eemaan in the Names and Attributes of Allaah

And from *eemaan* in Allaah is to believe in whatever He has described Himself with in His Book and upon the tongue of His Messenger (ﷺ) without *tahreef* and without *ta'teel*.



### Explanation:

When he mentioned the pillars of *eemaan*, he clarified what enters into the first one, which is *eemaan* in Allaah. Included within it is belief in the Names and Attributes. So whoever rejects the Names and Attributes cannot be a believer in Allaah with correct *eemaan*. This is a refutation upon the *Mu'attilah* who deny the Names and Attributes of Allaah because they do not believe in the Names and Attributes.

So from *eemaan* in Allaah is belief in the Names and Attributes that are mentioned in the Book and the *Sunnah*. He said, "...without *tahreef* and without *ta'teel*." The *tahreef* (distortion) is alteration. That is, changing the wordings or changing the meanings. This is *tahreef*.

It is when you change the wordings by adding to them or taking away. For example, they say that *istawaa* (ascension) is *istawlaa* (conquering). This is *tahreef* of the word, since they have added a letter.

And from *tahreef* of the meaning is to explain *al-istiwaaw*' (ascension) as *al-isteelaa'* (to capture) and to explain the Hand (of Allaah) to mean power and to explain the Face (of Allaah) to mean the essence. This is from *tahreef* of the speech of Allaah (ﷻ). Allaah the Exalted said,

﴿مِنَ الَّذِينَ هَادُوا وَخَرَّفُوا الْكَيْمَ عَنْ مَوَاضِعِهِ﴾

**“Those who distort the words from their proper places.” [Sooratun-Nisaa‘ 4:46]**

He said, “...and without *ta'teel*.” The *ta'teel* (denial) is to deny the Names and Attributes and to relinquish Allaah from them.





## The Meaning of *al-Ilhaad*

Rather, I believe in Allaah (ﷻ) as,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him and He is All-Hearing, All-Seeing.” [Sooratush-Shooraa 42:11]

So I do not negate from Him anything that He described Himself with and I do not distort (*tahreef*) the words from their proper places and I do not deviate (*ilhaad*) with regards to His Names and His *ayaat*.



### Explanation:

The author (ﷻ) believes in what is proven by this *ayah* because it is the balance concerning all of the Names and Attributes. “**There is nothing like unto Him,**” in His Names and His Attributes, even though His Names may share with the names of the creatures in their wordings and meanings. However, they do not resemble them in their realities and their modalities (*kayfiyyah*). So sharing in wording and basic meaning does not necessitate sharing in reality and modality (*kayfiyyah*), as Allaah (ﷻ) said,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him and He is All-Hearing, All-Seeing.” [Sooratush-Shooraa 42:11]

In this is a refutation upon the *Mu’attilah* (those who perform *ta’teel*). So He has negated from Himself any similarity and He has affirmed for

Himself the Names and Attributes of Hearing and Seeing. So this proves that affirmation of the Names and Attributes does not necessitate *tashbeeh* (resemblance). And His statement, “**There is nothing like unto Him,**” is negation. “**And He is All-Hearing, All-Seeing,**” this is affirmation. He negated from Himself any similarity and affirmed for Himself the Names and Attributes.

And he said, “I do not negate from Him anything that He described Himself with,” as the *Mu’attilah* do.

And he said, “I do not deviate.” In the Arabic language, *al-Ilhaad* is deviation. And *al-Ilhaad* in the Names and Attributes is to deviate from their meanings to false meanings, like explaining the Face as the essence and the Hand as the power or blessing and so forth. This is *tahreef* (distortion) of the words from their proper places. Allaah (ﷻ) said,

﴿ إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ﴾

**“Indeed, those who inject deviation into Our *aayaat* are not concealed from Us.” [Soorah Fussilat 41:40]**

Meaning, those who deviate from them, either by rejecting them as is done by the *Mu’attilah*, or by resembling them to the attributes of His creation as is done by the *Mumaththilah* (those who resemble Allaah to His creation), or by adding something to them that Allaah and His Messenger (ﷺ) did not affirm, or by making them names for the idols like al-Laat and al’Uzzaa to the end of that.





## Categories of Misguided People

And I do not say how and I do not make semblances for His (ﷻ) Attributes with the attributes of His creation, because nothing is comparable, nor equal, nor a rival to Him (ﷻ). And He cannot be compared to His creation, since He (ﷻ) is the most knowledgeable about Himself and about other than Him and He is the most truthful in statement and the best in speech.



### **Explanation:**

This is the second category of those who are misguided with regards to the Names and Attributes of Allaah: the *Mumaththilah*. They added to the affirmation and they went to extremes in the affirmation and they did not distinguish between the Attributes of Allaah and the attributes of His creation, nor did they distinguish between the Names of Allaah and the names of His creation. These ones are the *Mushabbihah*, and refuge is sought with Allaah. Due to this, the people of knowledge have said, “The *mu’attil* worships nothing and the *mumaththil* worships an idol.”<sup>1</sup> So they say that a *mu’attil* worships nothing because the one who does not have any names and attributes is nothing. And the *mumaththil* worships an idol from mankind, because he makes Allaah like mankind – how far exalted above that is Allaah.

So he said, “And I do not say how and I do not make semblances for His (ﷻ) Attributes with the attributes of His creation.” Meaning, I do not know their modality (*kayfiyyah*), nor anything similar to them. And this knowledge is only with Allaah (ﷻ) – no one knows the modality of His

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<sup>1</sup> Refer to *al-Jawaabus-Saheeh* (4/406), *Minhaajus-Sunnatin-Nabawiyyah* (2/526) and *Majmoo’ul-Fataawaa* (5/196) of Ibn Taymiyyah and *as-Sawaa’iqul-Mursalah* (1/148) of Ibnul-Qayyim.

Attributes except Him and no one knows the modality of His Essence (*dhaat*) except Him (ﷻ),

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

**“He knows what is before them and what will be after them, but they do not encompass it in knowledge.”**

[Soorah Taa Haa 20:110]

So the Believers know their Lord and they know that He is their Lord and their Creator, they know of His existence and His perfection. However, they cannot comprehend that.

And he said, “...nothing is comparable...to Him.” Meaning, no one is deserving of His Name upon the reality. And the meaning of ‘nothing is comparable to Him,’ is not that no one can be named with His Name, because the creation can be named al-’Azeez and al-Malik. The creation can be named with that which corresponds to the Name of the Creator in letters and meaning. However, they do not correspond in modality (*kayfiyyah*). So the meaning of, ‘nothing is comparable to Him,’ is that there is no one deserving of His Name upon the reality, as Allaah (ﷻ) said,

﴿فَاعْبُدْهُ وَأَصْطِرِّ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا﴾

**“So worship Him and have patience for His worship. Do you know of any similarity to Him?”** [Soorah Maryam 19:65]

That is, no one is equal to Allaah (ﷻ) in His Names and Attributes.

And he said, “...nor equal,” like His (ﷻ) statement,

﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“Nor is there to Him any equivalent.” [Sooratul-Ikhlaas 112:4]

That is, there is no one who can compete with Him (ﷻ) and equal Him.

And he said, “...nor a rival.” The *nidd* (rival) is also a match.

﴿وَجَعَلُوا لِلَّهِ أَنْدَادًا﴾

“And they have attributed *andaad* (equals) to Allaah.” [Soorah Ibraaheem 14:30]

*Andaad* is the plural form of *nidd*, and it means an equal.

﴿وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ

مَصِيرَكُمْ إِلَى النَّارِ﴾

“And they have attributed *andaad* (equals) to Allaah to mislead people from His way. Say: Enjoy yourselves, for indeed, your destination is the Fire.” [Soorah Ibraaheem 14:30]

So those who worship the idols have made them equals to Allaah, as a resemblance of Him (ﷻ); and if not, then why do they worship them along with Him? Due to this, they will say on the Day of Judgement,

﴿تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ﴾

﴿﴾

**“By Allaah, we were indeed in manifest error when we equated you with the Lord of the worlds.”** [Sooratush-Shu’araa’ 26:97-98]

They recognize that they have made them equal to the Lord of the worlds in the worldly life, so they regretfully deserve the Fire on the Day of Judgement. Allaah (ﷻ) said,

﴿ تُمْرَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴾

**“Those who disbelieve equate others with their Lord.”**  
[Sooratul-An’aam 6:1]

Meaning, they declare other than Him from the creation to be equals to Him.

And he said, “And He cannot be compared to His creation.” So He (ﷻ) cannot be compared to His creation in His Names and Attributes. So even though the Names and Attributes may share with the creation in wording and general meaning, they differ in reality and modality (*kayfiyyah*).

And he said, “He (ﷻ) is the most knowledgeable about Himself and about other than Him.” He is the most knowledgeable about Himself. As for other than Him, then no one knows anything about Allaah, except that which Allaah (ﷻ) has taught him. The Angels say,

﴿ سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۗ ﴾

**“Exalted are You; we have no knowledge, except what You have taught us.”** [Sooratul-Baqarah 2:32]

And Allaah (ﷻ) says to His Prophet,



﴿ وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴾

**“And say: My Lord, increase me in knowledge.”**  
[Soorah Taa Haa 20:114]

And Allaah (ﷻ) says,

﴿ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴾

**“And over every possessor of knowledge is one who is more knowing.”** [Soorah Yoosuf 12:76]

And He says,

﴿ وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾

**“And you have not been given of knowledge except a little.”** [Sooratul-Israa’ 17:85]

So He (ﷻ) is more knowledgeable about Himself and about other than Himself. As for the others, then they do not know the reality and modality of Allaah (ﷻ); no one knows them except for Allaah (ﷻ).

And he said, “And He is the most truthful in statement and the best in speech,” as occurs in the *Qur’aan*,

﴿ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴾

**“And who is more truthful than Allaah in statement?”**  
[Sooratun-Nisaa’ 4:122]

﴿ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ﴾

**“And who is more truthful than Allaah in speech?”**

[Sooratun-Nisaa‘ 4:87]

No one is better than Allaah and more truthful than Allaah, and Allaah said in His Book that He is All-Hearing, All-Seeing, All-Wise, All-Knowing, and that He has a Face and two Hands. He (ﷻ) said this about Himself, so He is the most knowledgeable about Himself.

Then there have come these *Mu’attilah* and they say, ‘This does not befit Allaah, it is not befitting to say that He has a Face and that He has a Hand, and it cannot be said about Him that He is All-Hearing, nor All-Seeing, because these Attributes are present in the creation. Therefore, if we affirm them, we have resembled Allaah to His creation!!’



## Five Principles of the *Mu'tazilah*

So He has declared Himself free from whatever the opponents from the people of *takyeef* (describing how) and *tamtheel* (resemblance) have described Him with in opposition to the people of *tahreef* (distortion) and *ta'teel* (denial). So He said,

﴿ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٢﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾ ﴾

“Exalted is your Lord, the Lord of might, above what they describe. And peace upon the Messengers. And praise to Allaah, Lord of the worlds.” [Sooratus-Saaffaat 37:180-182]



### Explanation:

He (ﷻ) declared Himself free from the *madhhab* of the two groups – the *madhhab* of the *Mumaththilah* and the *madhhab* of the *Mu'attilah* – and He affirmed for Himself the Names and Attributes in a manner that befits His (ﷻ) majesty.

﴿ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾ ﴾

“Exalted is Allaah above whatever they describe.”  
[Sooratus-Saaffaat 37:159]

And He said,

﴿سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

**“Exalted is Allaah above whatever they associate with Him.”** [Sooratut-Toor 52:43]

He declared Himself free from that.

This is the true *madhhab*, it is the one that *Ahlu-Sunnah wal-Jamaa’ah* are upon. It is the one about which the Shaykh (ﷺ) says that it is his belief and creed.

Allaah (ﷻ) said,

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ﴾

**“Exalted is your Lord, the Lord of might, above what they describe.”** [Sooratus-Saaffaat 37:180]

He declared Himself free from whatever the people of *ta’teel* and the people of *tamtheel* describe Him with. Then He said,

﴿وَسَلِّمْ عَلَى الْمُرْسَلِينَ﴾

**“And peace upon the Messengers.”** [Sooratus-Saaffaat 37:181]

He sent salutations upon them due to the soundness of what they said about Allaah (ﷻ), due to safety from fault and deficiency. So the Messengers described Allaah with whatever He described Himself with. Due to this, Allaah sent salutations upon them and He ended the *aayaat* with His statement,

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

**“The praise is for Allaah, Lord of the worlds.”**  
[Sooratul-Faatihah 1:2]

All commendation is for Him and all praise is for Him. No one deserves it except for Him (ﷻ).

So is there after this clarification anyone who thinks that the Shaykh has something with him that opposes the people knowledge, as his adversaries have accused him? The answer is no. So this is his clear *'aqeedah*, purified from whatever they charge him with from doubts.



﴿﴾

## Belief of *Ahlu-Sunnah wal-Jamaa'ah* Regarding *al-Qadr*

And the Saved-Sect is the middle path concerning the topic of the actions of Allaah (ﷻ) between the *Qadariyyah* and the *Jabariyyah*.



### **Explanation:**

So the Shaykh (ﷺ) mentioned the foundations of *eemaan* in the beginning of the treatise. They are: *eemaan* in Allaah, His Angels, His Books, His Messengers, the Last Day and *eemaan* in the *Qadr*, the good of it and the evil of it. And he clarified that he is upon the *'aqeedah* of the *Salaf* with regards to the Names and Attributes of Allaah. With that he opposes the sects of the *Mu'attilah*, the *Mushabbihah* and the *Mumaththilah*. And he affirmed this principle, which enters into *eemaan* in Allaah (ﷻ), because *eemaan* in Allaah comprises of *eemaan* in *Tawheedur-Ruboobiyyah*, *eemaan* in *Tawheedul-Uloohiyyah* and *eemaan* in *Tawheedul-Asmaa' was-Sifaat*.

Then he mentioned therein, amongst other things, what is connected to the last principle, and it is *eemaan* in the *Qadr* (pre-decree), because a disagreement has occurred about it and there has been division between the groups of the *Qadariyyah* and the *Jabariyyah*.

As for the *Qadariyyah*, then what is intended by them is: those who deny the *Qadr*. And they are the *Mu'tazilah*, the followers of Waasil Ibn 'Ataa'. They have been named *al-Mu'tazilah* because they abandoned (*i'tizaaal*) the gathering of al-Hasan al-Basree (d.110H) - ﷺ - and they made for themselves a group and they built a *madhhab* in *Tawheed* that opposes the *madhhab* of *Ahlu-Sunnah wal-Jamaa'ah*. Also, in the foundations of *eemaan* they made foundations (*usool*) for themselves that oppose other foundations. They are:

**Firstly**, *at-Tawheed*; and they desire by it to negate the Attributes. They call negating the Attributes: *Tawheed*, because affirming the Attributes necessitates numerous deities according to them.

**Secondly**, *al-'Adl* (justice); and they desire by it the negation of *al-Qadaa'* (pre-destination) and *al-Qadr* (pre-decree); because they say affirming the *Qadaa'* and the *Qadr* necessitates transgression and oppression to be the right of Allaah (ﷻ), such that He punishes His servants for something that He Himself has decreed.

**Thirdly**, commanding the good and prohibiting the evil; and they desire by it to rebel against the rulers. So the one who rebels against the rulers is the one who has commanded the good and prohibited the evil according to them.

**Fourthly**, a level between two levels; this is what they opposed and abandoned the gathering of al-Hasan for. When al-Hasan (رضي الله عنه) was asked about the ruling upon the one who commits a major sin, he answered with what *Ahlu-Sunnah wal-Jamaa'ah* were upon, he said, "He is a Believer who is deficient in *eemaan*." So he did not declare him a disbeliever as is done by the *Khawaaarij* and he did not describe him with perfect *eemaan* as is said by the *Murji'ah*. Rather, he is a Believer who is deficient in *eemaan*. So he is a Believer with his *eemaan* and a disobedient sinner (*faasiq*) with his major sin.

So when al-Hasan answered with this answer, and Waasil was his student, he said, 'I say that he is not a Believer and not a disbeliever. Rather, he is at a level between two levels. He has left *eemaan*, but he has not entered into disbelief. So he is at a level between two levels; he is not a Believer and not a disbeliever.' So if he were to die, not having repented, then he would be in the Fire forever, as the *Khawaaarij* say. So he invented the statement of a level between two levels and they became known for that.<sup>1</sup>

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<sup>1</sup> Refer to *al-Milal wan-Nihal* (1/48) of ash-Shahraastanee and *Siyar A'laamun-Nubalaa'* (5/464) of adh-Dhahabee.

**Fifthly**, Delivering the threat (of Allaah); and they desire by it that whosoever enters the Fire will never come out of it. So they obligate eternal damnation to the Fire for the one who commits a major sin from the people of the *Qiblah*. And they say, 'The one who deserves the punishment does not deserve requital.'

And the point of study now is concerning the second foundation, and it is *al-'adl* (justice). As for the study of the one who commits a major sin, then it will come directly after this.

So *al-'adl* according to them is the negation of the *Qadr*, and the *Mu'tazilah* and the *Jabariyyah* have erred in this and they are two opposite extremes.

So the *Mu'tazilah* say that the servant is independent in his actions and Allaah has no *Qadaa'* (pre-destination) or *Qadr* (pre-decree) in it and that the servant is the only one who performs his actions. And the affair is new – meaning original – it has not been pre-decreed, not written in the Preserved Tablet (*al-lawhul-mahfoodh*). And their extremists say that Allaah does not know anything before it happens. So they deny the knowledge (of Allaah). So these ones are disbelievers without a doubt, because when they deny knowledge, they become disbelievers.

As for the majority of them, then they say, 'Allaah knows it, but He has not pre-decreed it. He only knows that this will happen, but it is without His (ﷻ) pre-decree (*taqdeer*).'

And Shaykhul-Islam Ibn Taymiyyah (d.728H) says in *al-Waasitiyyah*, "Indeed, the first group, and they are those who deny the knowledge (of Allaah) have become extinct," perhaps the ones who said that were few in the time of the Shaykh. "As for the others, then they have not ceased to exist up until now. They have remained saying that Allaah knows, but He has not pre-decreed. And the servant is the only one who initiates his action without Allaah pre-ordaining it upon him."<sup>1</sup>

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<sup>1</sup> Refer to *al-'Aqeedatul-Waasitiyyah* (p. 36) of Ibn Taymiyyah.



These ones are the *Qadariyyah*. They have been named *al-Qadariyyah* because they deny the *Qadr*. So they go to extremes in affirming the actions of the servants, and they say that the servants are the ones who have originated the actions without them being pre-decreed upon them by Allaah.

As for the *Jabariyyah*, then they are the *Jahmiyyah*. And whosoever takes their statement is upon an extreme. They go to extremes in affirming the *Qadr* and the Will (*mashee'ah*) and they deny the actions of the servants. And they say, 'The servant is compelled, he has no free will in his actions. And he is only moved like a feather is moved by the wind, or he is like the dead body in the hands of the washer who turns him, he has no free will.' So they go to extremes in affirming the *Qadr* and the Will (*iraadah*) of Allaah (ﷻ). And they negate the actions of the servants and consider them compelled upon their actions, not having any choice or free will. Due to that, they have been named *al-Jabariyyah*, because they speak of *al-Jabr* (compulsion).

*Ahlu-Sunnah wal-Jamaa'ah* have taken a middle-course, as is their habit, in all affairs of the Religion they are the middle-path. So they have affirmed that the servant has an action, a will and a choice. However, he does not exit with that from the Intention and Will of Allaah. So they affirm an intention and a choice and a will and actions for the servant, in opposition to the *Jabariyyah*. However, he does not exit from the *Qadaa'* (pre-destination) and *Qadr* (pre-decree) of Allaah, in opposition to the *Qadariyyah*. This is what is proven by the evidence from the Book of Allaah and the *Sunnah* of His Messenger (ﷺ). So if the servant did not have free will, a choice and power, Allaah would not punish him for his actions. So if he was compelled – as the *Jabariyyah* say – Allaah would not punish him for actions in which he has no choice.

And from the proofs for *Ahlu-Sunnah wal-Jamaa'ah* is the statement of Allaah (ﷻ),

﴿ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۖ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

“For whoever wills amongst you to take a right course. And you do not will, except that Allaah wills – Lord of the worlds.” [Sooratut-Takweer 81:28-29]

His statement, “For whoever wills amongst you to take a right course,” proves that person remains upright upon obedience to Allaah by his own free will, he is not compelled upon that; he either remains upright or he disobeys. So he is the one who believes and he is the one who disbelieves. He is the Believer and he is the disbeliever, he is the disobedient sinner, he is the adulterer, he is the thief and he himself is the drinker.

So He affirmed a will for the servant in His statement, “For whoever wills amongst you to take a right course,” then He said, “And you do not will, except that Allaah wills – Lord of the worlds.” This is a refutation upon the *Qadariyyah*. So the first *ayah* is a refutation upon the *Jabariyyah* and the last one is a refutation upon the *Qadariyyah*. So the *ayah* contains a refutation upon the two groups.

And His statement, “For whoever,” this is a refutation upon the *Jabariyyah* who deny the will and intention of the servant and say that he is moved without any choice of his own. And His statement, “except that Allaah wills,” is a refutation upon the *Qadariyyah* who deny the *Qadr* (pre-decree) and go to an extreme in affirming the will of the servant. And they say that the servant wills, even though Allaah does not will and Allaah does not pre-decree. He acts and wills by his own invention and origination. And some of them say, ‘Allaah does not know his actions before they happen.’ And these ones are the extremists. And some of them say, ‘Allaah knows them, but He did not pre-decree them.’ This is a condensed study of this issue.

So the *Qadaa'* (pre-destination) and *Qadr* (divine decree) are affirmed in the Book of Allaah and in the *Sunnah* of His Messenger (ﷺ). Allaah (ﷻ) said,

﴿ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴾

“And He has created everything and determined it with precise determination.” [Sooratul-Furqaan 25:2]

And He said,

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾

“Indeed, We created all things with divine decree.” [Sooratul-Qamar 54:49]

And He said,

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

“And you do not will, except that Allaah wills – Lord of the worlds.” [Sooratut-Takweer 81:29]

And in the *Sunnah* there is the *hadeeth* of Jibreel, when he said to the Messenger (ﷺ), “Inform me about *eemaan*.” He said, “*Eemaan* is that you believe in Allaah, His Angels, His Books, His Messengers, the Last Day and the *Qadr*, the good of it and the evil of it.”<sup>1</sup>

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<sup>1</sup> Related by Muslim (no. 8) from the *hadeeth* of 'Umar Ibnul-Khattaab (رضي الله عنه). And it was related by al-Bukhaaree (no. 50, 4777) and Muslim (no. 9-10) from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

And belief in *al-Qadr* is upon four levels, it is obligatory to have *eemaan* in all of them:

**The First Level:** Belief that Allaah (ﷻ) knows about everything with His eternal knowledge, which He is described with forever and always. And this is the level that is denied by the extremists of the *Qadariyyah*.

**The Second Level:** Belief that Allaah wrote everything in the Preserved Tablet (*al-lawhul-mahfoodh*), due to the *hadeeth*, “The first thing that Allaah (ﷻ) created was the Pen. Then He said to it: Write. It said: And what shall I write? He said: Write everything that is happening and everything that will happen up until the Day of Judgement.”<sup>1</sup> And Allaah (ﷻ) says,

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

“No disaster strikes upon the earth, or within yourselves, except that it is in a Book before We bring it into being – indeed that is easy for Allaah.”  
[Sooratul-Hadeed 57:22]

The Book is the Preserved Tablet. “We bring it into being,” that is, We create it, “indeed that is easy for Allaah.” And the writing occurred, “fifty thousand years before He created the heavens and the earth. And His Throne was upon the water.”<sup>2</sup> So the writing preceded the creation of the heavens and the earth by a long stretch of time.

<sup>1</sup> **Saheeh:** Related by Aboo Daawood (no. 4700), at-Tirmidhee (no. 2155, 3319) and Ahmad in *al-Musnad* (no. 22705-22707), from the *hadeeth* of 'Ubaadah Ibnus-Saamit (رضي الله عنه). It was authenticated by al-Albaanee in *Silsilatus-Saheehah* (no. 133).

<sup>2</sup> Related by Muslim (no. 2653), from the *hadeeth* of 'Abdullaah Ibn 'Amr (رضي الله عنه).

**The Third Level:** The level of Will and Intention. So everything that happens is by the Will and Intention of Allaah, and in this is a refutation upon the *Qadariyyah*. So nothing can occur in His (ﷻ) dominion that He does not will and intend.

﴿ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾

**“And if Allaah had willed, they would not have fought each other, but Allaah does what He intends.”**

[Sooratul-Baqarah 2:253]

﴿ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴾

**“Indeed, Allaah does whatever He wills.”** [Sooratul-Hajj

22:18]

So everything that occurs has been willed and intended by Allaah after He knew of it and wrote it in the Preserved Tablet.

**The Fourth Level:** The level of origination and creation. He (ﷻ) knew it, wrote it, willed it and created it.

It is obligatory upon you to believe in all of these levels, and if not, then you will not be a believer in the *al-Qadaa'* (pre-destination) and *al-Qadr* (pre-decree).

He said, “...and the Saved-Sect.” It has been named ‘*an-naajiyah*’ (saved) because it is saved from the Fire, contrary to the rest of the sects, because they are in the Fire, as the Prophet (ﷺ) said, “And this *Ummah* shall split up into seventy three sects, all of them being in the Fire, except for one.”<sup>1</sup> This is the one that is saved from the Fire. And these sects are

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<sup>1</sup> **Saheeh:** Related by at-Tirmidhee (no. 2641), al-Haakim in *al-Mustadrak* (1/129) and others from the *hadeeth* of 'Abdullaah Ibn 'Amr Ibnul-'Aas (رضي الله عنه). And it was →

in the Fire. And they are of varying levels, from them is the one that is in the Fire, abiding therein forever due to its disbelief. And from them is the one that is not in the Fire forever, due to its disobedience. So it is not necessitated by this that all of these sects are disbelievers. Rather, they are of varying levels, because the disagreement is of varying levels.

And he said, "...the middle path concerning the topic of the actions of Allaah (ﷻ) between the *Qadariyyah* and the *Jabariyyah*." The *Jabariyyah* are the followers of al-Jahm Ibn Safwaan (k.128H) who speak of *al-jabr* (compulsion) and they speak of *al-irjaa'* and they speak of *at-tajahhum*.

Due to this, Ibnul-Qayyim (d.751H) says in *an-Nooniyyah*,

"A jeem and a jeem and then a jeem along with the two of them;  
Joined along with letters in their proper places."<sup>1</sup>

Meaning, gathering together the three jeems (*al-jabr*, *al-irjaa'* and *at-tajahhum*), and the fourth jeem is for *jahannam* (Hellfire) and refuge is sought with Allaah.



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related by Ibn Hibbaan (no. 2831) and Aboo Daawood (no. 4596) and others from the *hadeeth* of Abee Hurayrah (رضي الله عنه). And it has been related by a group of latecomers from the Companions of the Prophet (ﷺ), refer to *as-Sunnah* (no. 63-69) of Ibn Abee 'Aasim and *Nadhmul-Mutanaathir minal-Hadeethil-Mutawaatir* (p. 45) of al-Kattaanee. It was authenticated by al-Abaanee in *Silsilatus-Saheehah* (no. 203-204).

<sup>1</sup> Refer to *Sharhun-Nooniyyah* (2/114) of Ahmad Ibn 'Eesaa.



## The Ruling upon the One who Commits a Major Sin

And in the topic of the threat of Allaah, they are the middle-path between the *Murji'ah* and the *Wa'eediyyah*.



### **Explanation:**

This is an issue of disbelief and *eemaan* for the people who commit major sins from amongst the people of *eemaan*. It is for whosoever commits a major sin that is lesser than *Shirk*, such as adultery (*zinaa*), theft, drinking intoxicants and other than that from the major sins that are lesser than *Shirk*.

The *Khawaarij* declared such people disbelievers. And they said, 'He leaves Islaam and goes to disbelief.' And refuge is sought with Allaah. They use *aayaat* from the *Qur'aan* as proofs. They do not refer the unclear *aayaat* back to the clear *aayaat*, such as the statement of Allaah,

﴿ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴾

**“And whoever disobeys Allaah and His Messenger – then indeed, for him is the Fire of Hell; they will abide therein forever.”** [Sooratul-Jinn 72:23]

They use this as a proof that everyone who disobeys Allaah is in the Fire of Hell, abiding therein forever, and that he is a disbeliever. So they perform *takfeer* of the thief, the adulterer and the drinker of intoxicants. They declare everyone who commits a major sin to be a disbeliever and they take him outside of al-Islaam and they declare him abiding in the Fire forever if he dies not having repented.

This is the *madhhab* of the *Wa'eediyyah* (threatists). And why were they named *al-Wa'eediyyah*? It was because they took the *aayaat* of the threat (*wa'eed*) and abandoned the *aayaat* of the promise (*wa'd*), in which Allaah has promised to forgive those who repent, such as the statement of Allaah (ﷻ),

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

**“Indeed, Allaah does not forgive *Shirk* with Him, but He forgives whatever is less than that for whomsoever He wills.”** [Sooratun-Nisaa‘ 4:48]

So Allaah has informed that He does not forgive major *Shirk* for the polytheist and that He forgives whatever is less than *Shirk* – and all acts of disobedience enter into that. This is a promise from Allaah (ﷻ).

And this was taken by the *Murji'ah* who say that the person who commits a major sin is a Believer who is perfect in *eemaan*. So they say, ‘Disobedience does not harm in the presence of *eemaan*, just as disbelief does not harm in the presence of obedience.’ And they are named *Murji'ah* because they defer (*irjaa'*). That is, they obstruct the actions from the appellation of *eemaan*. And they say that *eemaan* is *tasqeed* (attestation) with the heart.

And with this, they (the *Murji'ah*) have four groups amongst them:

**Firstly:** *Murji'atul-Fuqahaa'*, from the *Koofiyyeen* and the *Ahnaaf* (*Hanafees*) who say that *eemaan* is a statement of the tongue and belief of the heart. And actions do not enter into it.

**Secondly:** The *Ashaa'irah* and whoever takes to their *madhhab*. So they say, ‘*Eemaan* is *tasdeeq* (attestation) with the heart, even if he does not speak of it with the tongue.’ So whoever attests with his heart, then he is a Believer, even though he does not speak of it. According to this, the



disbelievers are believers because they attest (*tasdeeq*) with their hearts, but they do not speak it with their tongues. Allaah (ﷻ) said,

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُّكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ  
وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ تَجَحَّدُونَ ﴾

“Indeed, We know that you (O Muhammad), are saddened by what they say. And indeed, they do not call you untruthful, but it is the *ayaat* of Allaah that the wrongdoers reject.” [Sooratul-An’aam 6:33]

They attest with their hearts and they know that he is the Messenger of Allaah and that the *Qur’aan* is the speech of Allaah and that whatever he came with is the truth. However, certain obstacles have prevented them – and refuge is sought with Allaah – either pride and haughtiness or fear for their ranks and positions of leadership or jealousy.

And the Jews knew him,

﴿ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ﴾

“Those to whom We gave the Book know him (i.e. Muhammad (ﷺ)), just like they know their own sons.” [Sooratul-Baqarah 2:146]

They knew that he was the Messenger of Allaah. However, they did not follow him and they did not believe in his message.

﴿ حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ﴾

“Out of envy from themselves, even after the truth has become clear to them.” [Sooratul-Baqarah 2:109]

They abandoned him out of jealousy. They wanted the Prophethood to come out of the Children of Israa'eel and the Prophethood was not amongst the Children of Israa'eel. The Children of Israa'eel were jealous, so they refused to believe in Muhammad (ﷺ). So they believed in their hearts that he was the Messenger of Allaah. So this is a refutation upon the *Ashaa'irah* who say that *eemaan* is *tasdeeq* (attestation) with the heart, even if one does not speak it with the tongue.

**Thirdly:** The *Karraamiyyah*, they are those who say, 'Eemaan is speech with the tongue, even if one does not believe it in his heart.' When he speaks it with his tongue and testifies that there is none worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah, even if he does not believe it in his heart, then he is a Believer, as they say. And this is falsehood, which necessitates that the hypocrites were Believers, because they would say with their tongues that which was not in their hearts. And Allaah (ﷻ) says,

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴾



**“Indeed, the hypocrites will be in the lowest depths of the Fire – and never will you find for them a helper.”**

[Sooratun-Nisaa' 4:145]

So they speak of it with their tongues, but they do not believe it in their hearts.

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ﷻ وَاللَّهُ يَعْلَمُ

إِنَّكَ لَرَسُولُهُ ﷻ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١٤٥﴾ اتَّخَذُوا

أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ﷻ ﴿١٤٥﴾

“When the hypocrites come to you (O Muhammad), they say, “We testify that you are the Messenger of Allaah.” And Allaah knows that you are His Messenger, and Allaah testifies that the hypocrites are liars. They have taken their oaths as a cover, so they averted people from the way of Allaah.” [Sooratul-Munaafiqoon 63:1-2]

Their testimony for the Messenger was a protection which they hid behind so that they would not have to fight. They wanted to live amongst the Muslims whilst they themselves were disbelievers in the depths of their souls and their hearts. Allaah ruled that they would be in the lowest depths of the Fire, below the worshippers of idols. And the *Karraamiyyah* say that they are Muslims and Believers!!

**Fourthly:** These are the wickedest of sects amongst the *Murji'ah*, they are the *Jahmiyyah* who say, ‘Indeed, *eemaan* is knowledge of the heart, even if one does not attest to it as truth. Once he knows it with his heart, then he is a Believer, even if he does not attest to it as truth, even if he does not speak of it and even if he does not do any deeds. As long as he knows it in his heart, then he is a Believer.’ And this statement is the wickedest of *madhaahib* amongst the *Murji'ah*.

So the meaning of *al-irjaa'* becomes clear from this, and it is to defer the actions from *eemaan* and that actions do not enter into *eemaan* and that the person can be a Believer, even if he does not do any deeds, even if he does not pray, even if he does not fast, even if he does not perform the *Hajj* and even if he does not do anything. If he were to do whatever he does from acts of disobedience and grave sins, then he is a Believer and the acts of disobedience do not cause a defect in his *eemaan*, even if he commits adultery and steals, then according to them he is a Believer who is perfect in *eemaan*, as long as he knows it in his heart.

And *eemaan* does not go up and down according to them. So the *eemaan* of Abee Bakr (ﷺ) or Jibreel is like the *eemaan* of the most sinful of the people according to them.

And the truth is that *eemaan* goes up and down. So there are from amongst the Believers those whose *eemaan* is perfect and there are from amongst them those whose *eemaan* is deficient with many or few defects. So *eemaan* goes up and down and it increases and decreases. It increases with obedience and it decreases with disobedience. And the actions enter into the reality of *eemaan*. As for when someone abandons some things and performs some things, then he is a Believer who is deficient in *eemaan*.

*Ahlu-Sunnah wal-Jamaa'ah* say, 'The one who commits a major sin, which is less than *Shirk*, is a Believer. However, he is deficient in *eemaan*, or he is a Believer with his *eemaan* and a disobedient sinner with his major sin. And if he dies, then he will be under the Will of Allaah; if Allaah wills, He will forgive him and if He wills, He will punish him.' However, he will not abide in the Fire forever,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

**"Indeed, Allaah does not forgive *Shirk* with Him, but He forgives whatever is less than that for whomsoever He wills."** [Sooratun-Nisaa' 4:48]

And there occurs in the *hadeeth*, "Go out. So whoever has in his heart as much *eemaan* as the smallest, smallest, smallest grain of mustard seed, then take him out of the Fire."<sup>1</sup> And the Prophet (ﷺ) said, "And that is the weakest of *eemaan*."<sup>2</sup>

So *eemaan* can be strong and it can be weak. And the one who has *eemaan* is not to be declared a disbeliever, even if he does some acts of disobedience. So he is not to be declared a disbeliever, but he is deficient in his *eemaan*. So he is not given the name of perfect *eemaan* and he is

<sup>1</sup> Related by al-Bukhaaree (no. 7510) and Muslim (no. 193) and the wording from him, from the *hadeeth* of Anas (رضي الله عنه).

<sup>2</sup> Related by Muslim (no. 49), from the *hadeeth* of Abee Sa'eed al-Khudree (رضي الله عنه).

not deprived of the name of *eemaan* is totality – thus combining between the texts.

Due to this, Shaykhul-Islam Taqiyyud-Deen (رحمته) said, “So he is not given absolute *eemaan* and he is not deprived of *eemaan* absolutely.”<sup>1</sup>

He is not given absolute and perfect *eemaan*, as is stated by the *Murji'ah* and he is not deprived of *eemaan* absolutely, as is said by the *Khawarij* and the *Wa'eediyyah*. Rather, he is given in accordance to what he has.

And this is the *madhhab* of truth, justice and combining between the texts. So acts of disobedience cause a defect in *eemaan* and weaken it, which is a refutation upon the *Murji'ah*. However, *eemaan* does not leave the person completely, which is a refutation upon the *Khawarij* and the *Wa'eediyyah*.

And the *Mu'tazilah* invented a level between two levels, as we have mentioned previously and they said, ‘He is not a Believer and not a disbeliever.’ And their statement is false, because there is no one who is neither a Believer, nor a disbeliever. He can either be a Believer, or he can be a disbeliever. Allaah (ﷻ) said,

﴿هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ﴾

**“It is He who created you, and amongst you is the disbeliever, and amongst you is the Believer.”**

[Sooratut-Taghaabun 64:2]

One is either a disbeliever, or a Believer and the Believer is either a Believer who is perfect in *eemaan*, or he is a Believer who is deficient in *eemaan*.

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<sup>1</sup> Refer to *al-'Aqeedatul-Waasitiyyah* (p. 40) of Ibn Taymiyyah.

He said, “And in the topic of the threat of Allaah, they are the middle-path between the *Murji’ah* and the *Wa’eediyyah*.” We have already mentioned the definition of the *Murji’ah* and they are the ones who say that actions do not enter into the reality of *eemaan*. And the *Wa’eediyyah* are the ones who convey the texts about the threat and they rule the perpetrator of a major sin to be a disbeliever and expel him from Islaam.

This is the *madhhab* of the *Khawaarij* – and refuge is sought with Allaah – and they have inheritors right now from those who feign knowledge and the ignoramuses who have not become qualified to derive from evidences and who do not understand the proofs and who do not refer back to the *’aqeedah* of the *Salaf*. So they take the texts and they play around with them. And they rule that the people are disbelievers and they expel them from the Religion. Then they carry weapons against them just as their predecessors from the *Harooriyyah* did. We ask Allaah for pardon.



## Clarifying the Moderation of *Ahlu-Sunnah* in the Topics of *Eemaan*

And in the topic of *eemaan* and the Religion, they are the middle-path between the *Harooriyyah* and the *Mu'tazilah*, and between the *Murji'ah* and the *Jahmiyyah*. They are the middle-path in the topic of the Companions of the Messenger of Allaah (ﷺ) between the *Rawaafid* and the *Khawaarij*.



### **Explanation:**

He said, "...the *Harooriyyah* and the *Mu'tazilah*." The *Harooriyyah* are the *Khawaarij*. They have been named *al-Harooriyyah* because they gathered in a place in al-'Iraaq called Harooraa'. They gathered therein to wage war against the Muslims. So they were named *al-Harooriyyah* and everyone who believes in their *madhhab* is called a *Haroooree*, because he is upon the *madhhab* of the *Harooriyyah*. And the *Mu'tazilah* are the followers of Waasil Ibn 'Ataa' who separated from the gathering of al-Hasan al-Basree (d.110H).

*Ahlu-Sunnah* are the middle-path in all affairs of the Religion – and the praise is for Allaah – between extremism and negligence and between fanaticism and carelessness, as Allaah (ﷻ) said,

﴿وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾

**“And thus We have made you a moderate nation.”**

[Sooratul-Baqarah 2:143]

And the middle-path is integrity, best justice and moderation between two sides: the side of extremism, and it is fanaticism and the side of

negligence, and it is carelessness. So the *Khawaarij* took to extremism and the *Murji'ah* took to negligence. And *Ahlu-Sunnah* are the middle-path – and the praise is for Allaah – between this and that.

He said, "...in the topic of the Companions of the Messenger of Allaah (ﷺ)." *Sahaabah* is the plural of *Sahaabee* (Companion). And the *Sahaabee* is the one who met the Prophet (ﷺ) whilst believing in him and died upon that.

So their statement, 'The one who met the Prophet (ﷺ),' excludes those who believed in the Prophet, but did not meet him. This one is not called a *Sahaabee*, such as an-Najaashee (نَجَّاسٌ). Since, he believed in the Prophet (ﷺ), but he did not meet him. So it cannot be said that he is a *Sahaabee*. And when he died, the Prophet (ﷺ) announced his death to his Companions and he went out with them and prayed over him in absentia.<sup>1</sup>

"The one who met the Prophet (ﷺ) whilst believing in him," that excludes whoever met the Prophet and did not believe in him. So the disbelievers met the Prophet (ﷺ), they met him, saw him and gathered with him.

"And died upon that," that excludes whoever met the Prophet (ﷺ), believed in him, became a *Sahaabee* and then became an apostate. So he has nullified his companionship and nullified all of his actions from the companionship and other than it when he dies upon apostasy. Allaah (ﷻ) said,

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<sup>1</sup> Related by al-Bukhaaree (no. 1245) and Muslim (no. 951).



﴿ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ ۖ فَمَا كَانَ لَهُ مِنْ شَيْءٍ ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴾

“And whoever of you reverts back from his Religion and dies whilst he is a disbeliever – for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally.” [Sooratul-Baqarah 2:217]

As for if he repents, Allaah will accept his repentance and he will return to his companionship and all of the actions that he had done before the apostasy are valid, because Allaah has said, “**and dies whilst he is a disbeliever.**” So it proves that the one who repents and does not die upon disbelief, then his actions are not nullified, because Allaah stipulated two conditions for the futility of actions:

**Firstly**, that he becomes an apostate.

**Secondly**, that he dies whilst he is a disbeliever.

And the obligation of the Muslims concerning the right of the Companions (رضي الله عنهم) is to love them, to take them as an example and to honour them, because they were the Companions of the Messenger of Allaah (ﷺ) who strove along with him, took knowledge from him and conveyed it to the *Ummah* – may Allaah be pleased with them and they with Him. And Allaah (ﷻ) says,

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ  
 اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ  
 جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ  
 الْعَظِيمُ ﴾

“And the first forerunners amongst the *Muhaajireen* (emigrants) and the *Ansaar* (helpers) and those who followed them with good conduct – Allaah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.” [Sooratut-Tawbah 9:100]

“And those who followed them with good conduct,” followed them by taking them as an example and traversing upon their *manhaj*. “With good conduct,” they did not follow the Companions without knowing their *madhhab*. This is following without good conduct (*ihsaan*). And *al-ihsaan* means: perfection. And perfection cannot occur, except by having knowledge of something and *fiqh* (understanding) of it. So not everyone who ascribes himself to the Companions and says, ‘I am upon the *madhhab* of the *Salaf*,’ is like that up until he achieves *ihsaan*. Meaning, he is precise in this following, and that cannot occur, except through learning, it cannot occur through mere ascription or mere desire for goodness, or love for goodness. It is inevitable that you must know what the Companions were upon with complete knowledge, then you will follow them upon it. As for mere ascription without actualization, then this is of no benefit.

So His statement, “and those who follow them with good conduct,” that is, and they do not become neglectful in following the Companions (ﷺ). This is *al-ihsaan*, it is to be between extremism and negligence.

And Allaah (ﷺ) said,

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ﴾

“Certainly was Allaah pleased with the Believers when they pledged allegiance to you (O Muhammad), under the tree.” [Sooratul-Fath 48:18]

And Allaah (ﷺ) said,

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ﴾

“Muhammad is the Messenger of Allaah; and those with him are forceful against the disbelievers, merciful amongst themselves. You see them bowing and prostrating, seeking bounty from Allaah and His pleasure. Their mark is upon their faces from the trace of prostration.” [Sooratul-Fath 48:29]

These are the attributes of the Companions (رضي الله عنهم),

﴿ ذَلِكَ مَثَلُهُمْ ﴾

“That is their description.” [Sooratul-Fath 48:29]

Meaning, their attributes,

﴿ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرَجَ شَطَعُهُ فَعَازَرَهُ  
فَاسْتَعْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ الزُّرَّاعَ ﴾

“...in the Torah. And their description in the Bible is as a plant which produces its offshoots and strengthens them so they may grow firm and stand upon their stalks, delighting the sowers.” [Sooratul-Fath 48:29]

When Islaam first began, the Companions were a few individuals. The Prophet (ﷺ) was asked whilst he was in Makkah, “Who is with you upon this affair?” He said, “A free man and a slave.”<sup>1</sup> The free man was Aboo Bakr and the slave was Bilaal. This is how Islaam first began, he (ﷺ) did not have anyone with him, except for a few people, as the Prophet (ﷺ) said, “Islaam began as something strange, and it shall return to being something strange as it began.”<sup>2</sup> Islaam began upon this starting point, then the Companions increased manifold until they reached a large amount.

And His statement, “as a plant which produces its offshoots,” means shoots. So the seed is singular, it is the first thing which manifests a single reed. Then it shoots up and stalks come out of its sides. The Companions are likewise. The first of them appeared as a small group, then they increased manifold like a plant that produces many offshoots. “...as a plant which produces its offshoots and strengthens them,” meaning, it strengthens and aids them. “...so they may grow firm and stand upon their stalks,” rising out of the reeds. “...delighting the sowers,” due to its beauty. This is a description of the Companions (رضي الله عنهم).

<sup>1</sup> Related by Muslim (no. 832), from the *hadeeth* of 'Amr Ibn 'Abasah as-Sulamee (رضي الله عنه).

<sup>2</sup> Related by Muslim (no. 145), from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

﴿لِيَغِيظَ بِهِمُ الْكُفَّارَ﴾

“So that He may enrage by them the disbelievers.”  
[Sooratul-Fath 48:29]

So that He may enrage the disbelievers through the Companions. So those who are enraged by the Companions and hate them are the disbelievers and the hypocrites. And the people of knowledge have used this *ayah* to prove that the one who hates the Companions is a disbeliever, because Allaah said,

﴿لِيَغِيظَ بِهِمُ الْكُفَّارَ﴾

“So that He may enrage by them the disbelievers.”  
[Sooratul-Fath 48:29]

And Allaah (ﷻ) said,

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ  
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ  
هُمُ الصَّادِقُونَ﴾

“For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allaah and His approval and supporting Allaah and His Messenger, those are the truthful.” [Sooratul-Hashr 59:8]

He described them with these magnificent descriptions, then He said,

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ  
وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى  
أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ  
هُمُ الْمُفْلِحُونَ ﴾

“And those who were settled in the home (i.e. al-Madeenah) and adopted the faith before them. They love those who emigrated to them and find not any want in their breasts of what they were given but give them preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul – it is those who will be the successful.” [Sooratul-Hashr 59:9]

This is a description of the *Ansaar* (helpers) and the previous *ayah* was about the *Muhaajireen* (emigrants) and this one was about the *Ansaar*. Then He said about the *taabi'een*,

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ ﴾

“And those who came after them...” [Sooratul-Hashr 59:10]

This comprises all those who came after them up until the Day of Judgement.

﴿ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيْمَانِ  
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴾

“Saying: Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any resentment towards those who have believed. Our Lord, indeed You are Most Kind, and the Bestower of Mercy.” [Sooratul-Hashr 59:10]

This is a description of the *Ummah* of Muhammad (ﷺ) from the *Muhaajireen* and the *Ansaar* and all those who follow them in goodness up until the Day of Judgement.

So the obligation with regards to the Companions is to love them, to praise them, to follow them and to take them as an example and to refrain from delving into whatever occurred between them during the days of *fitnah* (trial, tribulation). Do not enter into this, ever – O Believer. And do not delve into it and do not declare some of them in error and others correct, because they were *mujtahidoon* (ﷺ) who desired the truth. So it is upon you to restrain your tongue and to not speak about them. And it is obligatory upon you to guard the advice of Allaah (ﷻ) and the advice of His Messenger (ﷺ) about them when he said, “Do not revile my Companions. So by Him in whose Hand is my soul, if one of you were to spend the likes of Uhud in gold, you would not reach two of their handfuls, nor half of that.”<sup>1</sup> And he (ﷺ) said, “Allaah, Allaah, my Companions. Do not take any bias against them after me.”<sup>2</sup> And loving the Companions is from love for the Messenger (ﷺ). So whoever loves the Companions, then he loves the Messenger (ﷺ). And whosoever hates the Companions, then he hates the Messenger (ﷺ). So this is the obligation with regards to the Companions of the Messenger of Allaah (ﷺ) and may Allaah be pleased with all of them.

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<sup>1</sup> Related by al-Bukhaaree (no. 3673) and Muslim (no. 2541), from the *hadeeth* of Abee Sa’eed al-Khudree (رضي الله عنه). And it was related by Muslim (no. 2540), from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

<sup>2</sup> **Da’eef:** Related by at-Tirmidhee (no. 3862) and Ahmad (5/54), from the *hadeeth* of ‘Abdullaah Ibn Mughaffal (رضي الله عنه). It was declared *da’eef* (weak) by al-Albaanee in *Silsilatud-Da’eefah* (no. 2901).

And this is the *madhhab* (way) of *Ahlu-Sunnah wal-Jamaa'ah* with the Companions of the Messenger of Allaah (ﷺ). And those who have become misguided concerning this are two factions:

[i]: The faction of the *Nawaasib*.

[ii]: The faction of the *Rawaafid*.

So the *Rawaafid* declared the Companions disbelievers, and they did not exclude anyone, except for four from the Companions. They are: 'Alee, Aboo Dharr, Salmaan and al-Miqdaad Ibul-Aswad. And they go to extremes concerning 'Alee (رضي الله عنه) and they say that 'Aee was the entrusted successor after the the Messenger of Allaah (ﷺ) and that the caliphate of the Abee Bakr was false, oppressive and an illegal appropriation and the caliphate of 'Umar and 'Uthmaan were all oppression and illegal seizures, because the caliphate was for 'Alee.

As for the *Nawaasib*, then they hate 'Alee (رضي الله عنه) and they speak against him and his offspring. And the *Khawaarij* declare all of the Companions to be disbelievers.

And *Ahlu-Sunnah wal-Jamaa'ah* protect all of the Companions of the Prophet (ﷺ), the family of the Messenger and other than them. They protect all of them and they do not distinguish between them. Yes, some of them are better than others. So the Rightly-Guided Caliphs and the rest of the ten who were promised Paradise are better than the others from the Companions. And the people of Badr are better than the others, and the people of the oath of allegiance at ar-Ridwaan and the *Muhaajiroon* are better than the the *Ansaar*. However, the superiority does not necessitate a deficiency or speech against the one who is inferior. All of them have the virtue of being Companions of the Messenger of Allaah (ﷺ).

So *Ahlu-Sunnah* take the middle-course concerning the Companions of the Messenger of Allaah (ﷺ), between the *Rawaafid* and the *Khawaarij* and the *Nawaasib*. They protect all of them and they love the family of



the Messenger of Allaah (ﷺ) and they dignify them. However, they do not go to extremes in that, like the extremism of the *Raafidah* who go to the extent of saying that the caliphate was for 'Alee and his progeny and that the Companions seized it illegally and they oppressed them. And they curse Aboo Bakr and 'Umar and they call them the idols of Quraysh. May Allaah disgrace them. And they apply every *ayah* that speaks about oppression and every *ayah* that speaks about disbelief to the Companions.

He said, "They are the middle-path in the topic of the Companions of the Messenger of Allaah (ﷺ) between the *Rawaafid* and the *Khawaarij*." They are between the *Rawaafid* and the *Khawaarij* and also the *Nawaasib*. The *Khawaarij* declared 'Alee, 'Uthmaan and many of the Companions to be disbelievers, whereas the *Rawaafid* were upon the opposite extreme concerning 'Alee (ﷺ). And they believed that he was the Caliph after the Messenger of Allaah (ﷺ) and that he was the successor and that the Companions were oppressors who illegally seized his right.

And the *Khawaarij* declared 'Alee (ﷺ) and the Companions to be disbelievers, whereas the *Rawaafid* were upon the opposite extreme concerning 'Alee, to the extent that their extremists say, 'He is Allaah.' And those who are below the extremists do not say that he is Allaah. However, they declare the Companions to be disbelievers and they describe them with oppression and injustice and they curse and revile them. So they are upon diametrically opposed views.

As we have mentioned, *Ahlu-Sunnah wal-Jamaa'ah* protect all of the Companions and they know the status of the family of the Prophet (ﷺ) and they do not distinguish between anyone from amongst them, thus acting in accordance with the advice of the Messenger of Allaah (ﷺ).

This is the *madhhab* concerning the Companions (ﷺ) and they are the best of the *Ummah*. The Prophet (ﷺ) said, "The best of you is my

generation, then those who follow them, then those who follow them.”<sup>1</sup> So they are the best of generations and they are the best of the *Ummah*. They are the ones who Allaah (ﷻ) and His Messenger (ﷺ) advised with. And they are the ones who spread Islaam when they carried it from the Messenger (ﷺ) and conveyed it to the *Ummah*. From where has this Islaam reached us if not by way of the Companions (رضي الله عنهم)? They are the intermediaries between us and the Messenger (ﷺ). So the narrators of all of the *ahaadeeth* are the Companions, they have narrated them from the Messenger (ﷺ).

In short, this is the *'aqeedah* of the Shaykh (رضي الله عنه), it is the *'aqeedah* of *Ahlus-Sunnah wal-Jama'ah*. And those who say that the Shaykh was a *khaarijee* and that he performed *takfeer*, then they have lied upon him.




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<sup>1</sup> Related by al-Bukhaaree (no. 2651) and Muslim (no. 2535), from the *hadeeth* of 'Imraan Ibn Husayn (رضي الله عنه).

## The Qur'aan is the Speech of Allaah - Revealed, not Created

And I believe that the Qur'aan is the speech of Allaah, it is revealed, not created.



### Explanation:

So from the foundations (*usool*) and pillars of *eemaan* is belief in the Books that Allaah has revealed to His Messengers for the sake of guidance for the servants and to judge in whatever they have differed about and to establish the proof upon them, as Allaah (ﷻ) said,

﴿ كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ  
وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ



“Mankind was of one Religion; then Allaah sent the Prophets as bringers of good tidings and warners and sent down with them the Book in truth to judge between the people concerning that in which they differed.” [Sooratul-Baqarah 2:213]

And Allaah (ﷻ) said to our Prophet (ﷺ),

﴿ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ﴾

“And Allaah has revealed to you the Book and the wisdom and has taught you that which you did not know.” [Sooratun-Nisaa’ 4:113]

And He said,

﴿ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرْنَاكَ  
 اللَّهُ وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا ﴾

“Indeed, We have revealed to you (O Muhammad), the Book in truth so that you may judge between the people by that which Allaah has shown you. And do not be an advocate for the deceitful.” [Sooratun-Nisaa’ 4:105]

And He said,

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ  
 يَتَفَكَّرُونَ ﴾

“And We revealed to you the message (i.e. the *Qur’aan*), so that you may make clear to the people what was sent down to them and that they might give thought.” [Sooratun-Nahl 16:44]

So therefore the *Qur’aan* that is revealed to its Messenger (ﷺ) is the speech of Allaah, like other than it from the divine Books. And to believe in that is a pillar from amongst the six pillars of *eemaan*. And this is an affair that the Muslims do not differ about – and the praise is for Allaah. However, a generation arose after the passing of the virtuous generations, at the hands of al-Ja’d Ibn Dirham who adopted his *’aqeedah* from the Jews. They say that the *Qur’aan* is created, because Allaah does

not speak – exalted is Allaah with a high exaltation above what they say – and the speech is only connected to Him in a metaphorical sense, because He created the speech in other than Himself. So Allaah created it in the Preserved Tablet, or in Jibreel, or in Muhammad (ﷺ).

And how glorified is Allaah!! How can the speech be connected to other than the One who has spoken it? The intellects do not affirm this. So this is inconceivable in the intellects and their intention behind that is to nullify the *Qur'aan* as evidence. And they say, 'The people do not have with them the speech of Allaah (ﷻ).' The *Qur'aan* is the first of the proofs. So the first of the proofs is the *Qur'aan*, then the *Sunnah*, then *ijmaa'* (consensus of the Scholars), then *qiyaas* (analogical deduction). So if it is said that the speech of Allaah is not amongst the people, then what will the people seek proof with? If they nullify the first basic principle, then the rest of the principles are nullified. And with this, Islaam is annihilated through this path. And their doubt is to say, 'Allaah is free from the action of speaking, because if we describe Him as One who speaks, then we have likened Him to the creation. So we declare Allaah free from that.' So claim that they come by way of *tanzeeh* (declaring Allaah free from anthropomorphism). And in reality they have fled from that which they claim is *tashbeeh* (resemblance) to a more disgraceful *tashbeeh*. So when they negated the speech from Him so that they would not liken Him to the speakers from amongst the creation, they resembled Him instead to the inanimate objects, which do not speak. And this is a greater deficiency.

Due to that, the Imaams of *Ahlu-Sunnah* have made the judgement of *takfeer* upon the *Jahmiyyah*. Imaam Ibnul-Qayyim (d.751H) said,

*“Indeed, the ruling of takfeer upon them  
has been followed by fifty;  
In ten from the Scholars in the lands.”*<sup>1</sup>

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<sup>1</sup> Refer to *Sharh-un-Nooniyyah* (1/290) of Ahmad Ibn 'Eesaa.

Fifty in ten means: five hundred Scholars ruled that the *Jahmiyyah* were disbelievers, because they denied the speech of Allaah (ﷺ). Due to that, Khaalid Ibn 'Abdullaah al-Qasaree killed al-Ja'd Ibn Dirham for this issue on the day of 'Eedul-Adhaa. So he said, "O people! You have sacrificed – may Allaah accept your sacrifices. So I will sacrifice al-Ja'd Ibn Dirham, since he claims that Allaah did not speak to Moosaa (ﷺ) directly and that He did not take Ibraaheem (ﷺ) as a close friend." Then he descended and slaughtered him beneath the pulpit in a gathering of Scholars and Muslims. And they thanked him for that.<sup>1</sup>

Due to this, Imaam Ibnul-Qayyim (d.751H) said,

*“And due to that, Khaalid al-Qasaree slaughtered Ja'd  
On the day of sacrificial offerings.*

*Since, he said that Ibraaheem was not His close friend.  
Never and nor that Moosaa was the pious addressee.*

*Every person of the Sunnah for the sake of Allaah,  
Thanked him for the sacrifice, the offering undertaken by my brother.”<sup>2</sup>*

And when al-Ja'd Ibn Dirham had been killed, al-Jahm Ibn Safwaan (k.128H) came after him. So he founded his own wicked statement, so the governor Salm Ibn Ahwaz killed him.<sup>3</sup> This is how the rulers of the Muslims were, they killed the heretics to protect the 'aqedah. Indeed, the Prophet (ﷺ) said, "Whosoever changes his Religion, then kill him."<sup>4</sup> And he (ﷺ) said, "The blood of a Muslim person is not lawful, except in one of three cases: the unmarried adulterer, a life for a life and the one who abandons his Religion and separates from the *Jamaa'ah*."<sup>5</sup> So they used to kill the heretics. And they would save the Muslims from their

<sup>1</sup> Refer to *Minhaajus-Sunnatin-Nabawiyyah* (1/309) of Ibn Taymiyyah.

<sup>2</sup> Refer to *Sharhun-Nooniyyah* (1/50) of Ahmad Ibn 'Eesaa.

<sup>3</sup> Refer to *Bayaan Talbeesil-Jahmiyyah* (1/277) of Ibn Taymiyyah and *Sharhul-'Aqeedatit-Tahaawiyyah* (p. 591) of Ibn Abil-'Izz.

<sup>4</sup> Related by al-Bukhaaree (no. 3017, 6922), from the *hadeeth* of Ibn 'Abbaas (رضي الله عنه).

<sup>5</sup> Related by al-Bukhaaree (no. 6878) and Muslim (no. 1676), from the *hadeeth* of Ibn Mas'ood (رضي الله عنه).

evil by protecting the 'aqedah, which is the first necessity from the five necessities that it is obligatory to safeguard.

So this was the original source of this wicked statement. Then it was inherited by the *Mu'tazilah* and the *Ja'fariyyah* from amongst the *Shee'ah* who say this statement because they have learned from the *Mu'tazilah*. So they took it from them. And the *Zaydiyyah Shee'ah* and the *Ibaadiyyah* hold this view and believe that the *Qur'aan* is created and that it is not the speech of Allaah. All of this was inherited from the *Jahmiyyah* and this is documented in the 'aqaa'id (books about 'aqedah), which they study now.

The *Ashaa'irah* came and brought a strange statement concerning this issue. It is not in agreement with the *Jahmiyyah* and it is not in agreement with *Ahlu-Sunnah*. So they said, 'The speech is the self-existent meaning of divinity (*al-ma'naal-qaa'im bin-nafsil-ilaahiyyah*). As for this *Qur'aan* and the speech, which was revealed to the Messengers, then it is only an expression or a literal quotation from the speech of Allaah. So it – that is, the *Qur'aan* that is with us – is created, because it was expressed by Muhammad or Jibreel from the speech of Allaah. And Allaah did not speak. And His speech is only the self-existent meaning of divinity, as expressed from Him by the Messenger.' So they have combined contradictions that no one other than them has said. So they made some of the *Qur'aan* uncreated, and it is the self-existent meaning, but its wording is created. So this *Qur'aan*, which is with us now is not the speech of Allaah. It is only the speech of Muhammad, or Jibreel, and it is created, or Jibreel took it from the Preserved Tablet, so it is not the speech of Allaah. It is only a mentioning from the speech of Allaah, or an expression from the speech of Allaah. The *Ashaa'irah* say it is an expression (*'ibaarah*) and the *Maatureediyyah* say it is a mentioning (*hikaayah*). And all of them say that it is not the speech of Allaah, because the speech of Allaah is a self-existent meaning only. So some of the *Qur'aan* is divine and some of it is man-made, like the statement of the Christians about 'Eesaa: He is a combination of divinity and humanity. So some of 'Eesaa (ﷺ) is from Allaah and some of him is created. So likewise is the statement of the *Ashaa'irah*, it resembles the

Christians with regards to their Messiah. Some of him is created and some of him is uncreated – contradictions, refuge is sought with Allaah.

As for those who stick to the truth – and the praise is for Allaah – upon a clear path and upon insight, then *Ahlu-Sunnah wal-Jamaa'ah* have not ceased to say, 'The *Qur'aan* is the speech of Allaah, it is revealed, not created. From Him it began and to Him it shall return.' And *Ahlu-Sunnah* were tried by the *Mu'tazilah* at the hands of al-Ma'moon concerning this issue. And Imaam Ahmad (d.241H) was punished for this issue. So al-Ma'moon wanted to bind the people to the 'aqeedah of the *Mu'tazilah* concerning the *Qur'aan*, that it was created. And *Ahlu-Sunnah* refused and rejected that, and at their forefront was Imaam Ahmad (ﷺ). They refused to say this and they refused to be subjugated into this wicked statement. So Allaah kept them firm upon *eemaan*. And Allaah left the *Mu'tazilah* and whoever was like them forsaken. And they did not achieve anything for a long time, except for disgrace and degeneration – and refuge is sought with Allaah.

And regretfully, some of the writers say, 'The issue of the statement that the *Qur'aan* is created, or not created is futile and there is no need to become divided due to it and Imaam Ahmad was in error when he refused, or these are political issues. They did not punish Imaam Ahmad due to his position on the statement that the *Qur'aan* is created. Rather, they punished him because they feared that he would turn the people against them. So it is a political issue.' This is what some of the ignorant or biased writers have said. And they say, 'The issue of the statement that the *Qur'aan* is created does not deserve all of this.'

This is what they say because they are either ignoramuses who do not understand the seriousness of it, or they are biased *Mu'tazilah* and they want to pass this issue upon the people. And they want for it to be said, 'It does not deserve all of this fuss.' This is present now in their books, in the newspapers and in the writings.

So in short, I have informed you of this so that no one is deceived by the books of these people to the extent that he says that this issue is easy and



that the issue does not need all of these refutations. Rather, the issue is very serious. So if we deny that the *Qur'aan* is the speech of Allaah, then what will remain with us? And consequently, the *Sharee'ah* will be nullified. If its first proof and its first source is destroyed, then the *Sharee'ah* will be nullified. And this is the intent of those who have founded this wicked statement, even though many of their followers do not realize this intent. However, it is the intended purpose. It is enough that this statement has come from the Jews at the hands of al-Ja'd Ibn Dirham who took it from the Jews.

And he said, "And I believe that the *Qur'aan* is the speech of Allaah, it is revealed." It is revealed, as *Ahlus-Sunnah wal-Jamaa'ah* say. "...not created," as the *Jahmiyyah* and those who are blindly subservient to them say. This is the *'aqeedah* that is obligatory upon the Muslim to believe and he must not say that this is an obscure issue.



## Speech is Attributed to He who Said it Initially

From Him it began and to Him it shall return, and He spoke it in reality.



### Explanation:

He said, "From Him it began." Meaning, it was sent down by Allaah (ﷻ) when Allaah spoke it in reality. And Jibreel heard it from Him and descended down to Muhammad (ﷺ) and Muhammad (ﷺ) conveyed it to his *Ummah*. So it is the speech of Allaah in reality, not metaphorically. As for His statement,

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٤١﴾ ﴾



"Indeed, it (i.e. the *Qur'aan*) is a word conveyed by a noble Messenger (i.e. Jibreel) who is possessed of power and secure in position with the Owner of the Throne." [Sooratut-Takweer 81:19-20]

Meaning: Jibreel (ﷺ). And He said,

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ ﴿٤١﴾ ﴾

"Indeed, it (i.e. the *Qur'aan*) is the word of a noble Messenger and it is not the word of a poet." [Sooratul-Haaqqah 69:40-41]

Meaning: Muhammad (ﷺ). He connected it to the human Messenger at times and to the angelic Messenger at other times and He connected it to Himself (ﷻ) at other times.

So it is said that the speech is only attached to the one who originally said it. As for it being attached to Jibreel, or to Muhammad, then it is only attached as the delivering of a message. And it is never possible for a single statement to have been said by more than one speaker. So this proves that it is the speech of Allaah. However, it is attached to Jibreel and to Muhammad in His statement,

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴾

**“Indeed, it (i.e. the *Qur’aan*) is the word of a noble Messenger.”** [Sooratul-Haaqqah 69:40]

It is the attachment of conveying a message and the speech is only attached to the one who said it initially, not to those who said it to deliver and convey.

So this is the answer to this doubt which is attached to that.

He said, “And to Him it shall return.” He has alluded to what will occur in the last times when the *Qur’aan* will be raised up. And it will be taken from the chests of the men and from the books, and not a trace will remain. And that is from the signs of the Hour. So just as it was sent down from Him, then it will be raised up in the last times and return to Him (ﷻ). And no *Qur’aan* will remain upon the earth.<sup>1</sup>

He said, “He spoke it in reality.” This is a refutation upon those who say, ‘He spoke it metaphorically. So the attachment to Allaah is by way of metaphor, because He is the One who created the speech and then attached it to Himself metaphorically.’

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<sup>1</sup> Refer to *Sunan Sa’eed Ibn Mansoor* (2/335) of al-Khurasanee.

And it is not the self-existent meaning as the *Ashaa'irah* say. And it is not created as the *Jahmiyyah* say. It was only spoken by Allaah in reality, and Jibreel heard it from Him and he carried it from Allaah (ﷻ) and conveyed it to His Prophet, Muhammad (ﷺ). So the *Qur'aan* is from Muhammad, from Jibreel, from Allaah (ﷻ). This is the *sanad* (chain of narration) for the *Qur'aan*, as Allaah (ﷻ) said,

﴿ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٨١﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٨٢﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٨٣﴾ ﴾

“Indeed, it (i.e. the *Qur'aan*) is a word conveyed by a noble Messenger (i.e. Jibreel) who is possessed of power and secure in position with the Owner of the Throne, obeyed there and trustworthy.” [Sooratut-Takweer 81:19-21]

All of this refers to Jibreel.

Then He said,

﴿ وَمَا صَاحِبُكُمْ ﴾

“And your companion is not...”  
[Sooratut-Takweer 81:22]

Meaning, Muhammad (ﷺ),

﴿ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٨٤﴾ ﴾

“And your companion is not at all mad.” [Sooratut-Takweer 81:22]

As the disbelievers say.

﴿وَلَقَدْ رَءَاهُ﴾

“And he has already seen him.” [Sooratut-Takweer 81:23]

That is, he saw Jibreel (جِبْرِيلَ) in his true angelic form.

﴿بِالْأُفُقِ الْمُبِينِ﴾

“...in the clear horizon.” [Sooratut-Takweer 81:23]

He saw Jibreel whilst he was in the horizon in his true form in the valley of Makkah. And he saw him another time during the night of *al-Mi'raaj* (ascent) at the remotest tree (*as-sidratul-muntahaa*).

﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى﴾

“And he certainly saw him in another descent.” [Sooratun-Najm 53:13]

That is, he saw Jibreel at the remotest tree during the night of *al-Mi'raaj* (ascent). So the Prophet (ﷺ) saw Jibreel in his natural angelic form two times.<sup>1</sup> And at all other times Jibreel came to him in the form of a human being and the Companions saw him in the form of a human being and they thought that he was from amongst mankind and that he had traveled to the Messenger (ﷺ).<sup>2</sup>

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<sup>1</sup> Related by al-Bukhaaree (no. 3235) and Muslim (no. 177).

<sup>2</sup> Related by Muslim (no. 8).

## The Prophet has been Entrusted with the Revelation

And He sent it down to His servant, Messenger and the one who He entrusted with His revelation, His mediator between Him and His servants, our Prophet, Muhammad (ﷺ).



### Explanation:

He said, “And He sent it down to His servant and Messenger.” He is Muhammad (ﷺ), his servant and His Messenger. “His servant,” this is a refutation upon those who go to extremes concerning Muhammad (ﷺ) and attribute to him something of divinity. So he is a servant (*abd*) and not an object of worship (*ma’bood*). And, “His Messenger,” this is a refutation upon those who deny the message of the Muhammad (ﷺ). So they are upon opposite extremes. So one group has gone to an extreme regarding him and raised him up to the level of divinity (*uloohiyyah*) and another group has become negligent concerning his right and they have stubbornly rejected his message. So we affirm both of the two affairs; that he is a servant and he is a Messenger.

And he said, “...and the one who He entrusted with His revelation.” The trustworthy Messenger; he did not add anything to the *Qur’aan* and he did not remove anything from it. Rather, he conveyed it as it came to him from Allaah (ﷻ). Allaah (ﷻ) said,

﴿ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ﴾

“And if he had made up some false statements about Us, We would have seized him by the Right Hand.”  
[Sooratul-Haaqqah 69:44-45]

If Muhammad (ﷺ) had made up a statement about Allaah, or attributed to Him that which He did not say, then Allaah (ﷻ) would have destroyed him. So in this *aayah* is praise for the Messenger (ﷺ) and it proves that he conveyed the message clearly. So he is a *muballigh* (bearer of news) from Allaah (ﷻ), he is entrusted with the revelation. Due to this, when he was dividing up the charity and there spoke one of the hypocrites, the Prophet (ﷺ) said, “Do you not trust me whilst I am trusted by the the One who is above the heavens?”<sup>1</sup> Do you not trust me to divide up the charities whilst I am trusted by the One who is above the heavens – and He is Allaah – with the revelation?

He said, “His mediator between Him and His servants.” The mediator (*safeer*) is the messenger. So the Messenger is a mediator between Allaah and His servants, he conveys the message. Allaah (ﷻ) sent him to convey the messages of Allaah (ﷻ).



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<sup>1</sup> Related by al-Bukhaaree (no. 4351) and Muslim (no. 1064), from the *hadeeth* of Abee Sa'eed al-Khudree (رضي الله عنه).

## Speech about Eemaan in the Actions of Allaah ﷻ

And I believe that Allaah does whatever He wills, and nothing can occur except by His Will and nothing is excluded from His Will. There is nothing in the world that is excluded from His Decree (*taqdeer*) and there is nothing that happens without His disposal.



### Explanation:

The Shaykh (ﷺ) ended the issue of the speech (*kalaam*) and clarified his 'aqeedah regarding it. He clarified that this is the 'aqeedah of *Ahlu-Sunnah wal-Jamaa'ah* and that he is free from the 'aqeedah of the *Jahmiyyah*, the *Mu'tazilah* and the *Ashaa'irah* who delve into the speech of Allaah and they make hideous statements. And their statements are from the statement of the disbelievers who say that Muhammad was the one who invented this *Qur'aan* and brought it and attributed it to Allaah (ﷻ). This is a statement of the disbelievers. Due to this, al-Waleed Ibnul-Mugheerah said, "Indeed, this is nothing but the statement of a human being." Allaah said informing about him,

﴿ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقَتَلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قَتَلَ كَيْفَ قَدَّرَ ﴿٢٠﴾  
 ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَسَمَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنَّ  
 هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ ﴾

<sup>1</sup> Refer to the *Tafseer* (4/443) of Ibn Katheer.



“Indeed, he thought and deliberated. So may he be destroyed for how he deliberated. Then he considered again; then he frowned and scowled; then he turned back and was arrogant and said: This is not but magic imitated from others. This is not but the word of a human being.” [Sooratul-Muddaththir 74:18-25]

Meaning, that the *Qur’aan* is the statement of Muhammad and it was not said by Allaah (ﷺ).

So the *Jahmiyyah* have resembled the disbelievers in this and have said that the *Qur’aan* is not the speech of Allaah, it is only the statement of Muhammad.

He (ﷺ) said after that, “And I believe that Allaah does whatever He wills.” And this is another issue, and it is belief in the actions of Allaah (ﷻ). He has Names, He has Attributes and He has actions, and He has an Intention and a Will. “...does whatever He wills,” He creates, He sustains, He grants life and He causes death and He controls. These are the actions of Allaah (ﷻ) and He does them by His Intention and His (ﷻ) Will.

﴿ فَعَالَ لِمَا يُرِيدُ ﴾

“Doer of whatever He intends.” [Sooratul-Burooj 85:16]

﴿ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴾

“Indeed, He does whatever He wills.” [Sooratul-Hajj 22:18]

﴿ وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴾

**“However, Allaah does whatever He intends.”**

[Sooratul-Baqarah 2:253]

He does whatever He wills and He does whatever He intends.

And he said, “And nothing can occur except by His Will.” Whatever exists in this universe, then it is from His (ﷻ) creation, His origination, His Will and His Intention. Nothing can happen in this universe without His Will, or without His creation, nor can someone else create it along with Allaah (ﷻ).

This is a refutation upon the *Mu'tazilah* who say that the servant creates his own actions and that Allaah does not create the actions of the servants and they are the only ones who create them, to the exclusion of Allaah (ﷻ) and Allaah has no Intention or Will with regards to them.

So we believe that the actions of the servants are the creation of Allaah and they are earned by the servants. Allaah (ﷻ) said,

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾

**“And Allaah created you and whatever you do.”**

[Sooratus-Saaffaat 37:96]

That is, and He created your actions.

He said, “And nothing is excluded from His Will.” In this universe, it is not possible for something to happen, whether it be disbelief, or *eemaan*, or obedience, or disobedience, or affluence, or poverty, or life, or death, or sustenance, except by His (ﷻ) all-encompassing Will and His all-encompassing Intention. And everything occurs by His Intention and His Will. It is not as the *Mu'tazilah* say; that the servants are the ones who independently create their actions and Allaah does not enter into that, because they are the ones who create their actions. So they describe Allaah (ﷻ) with disability and they make Him devoid of the ability to

create and act, and they make another creator along with Him. And their opposites are the *Jabariyyah* who say that the servants do not have actions, they are only the actions of Allaah, He moves them just as a utensil is moved and the servants have no intention or free will. So they are the opposites of the *Mu'tazilah*.

So the *Jabariyyah* go to extremes in affirming the actions of Allaah and they go to extremes in negating the actions of the servants and they say, 'The servants do not have actions.' So they have gone to extremes in affirmation and they have gone to extremes in negation.

And the *Qadariyyah* and the *Mu'tazilah* are the opposite; they have gone to extremes in affirming the actions of the servants. So the two sides are upon diametrically opposed views.

As for *Ahlu-Sunnah wal-Jamaa'ah*, then they say that Allaah is the One who creates and sustains and controls, however He wills and however He wants. And the servants have a will and they have an intention and a choice. They perform the deeds by their own choice and their own will and intention. So they have a will and they have an intention, contrary to what the *Jahmiyyah* and the *Jabariyyah* say. However, their will is not independent as the *Mu'tazilah* say. And this is like the statement of Allaah (ﷻ),

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

“And you do not will, except that Allaah wills – Lord of the worlds.” [Sooratut-Takweer 18:29]

So His statement, “**And you do not will,**” is a refutation upon the *Jabariyyah* who deny the will of the servant. And His statement, “**except that Allaah wills,**” is a refutation upon the *Mu'tazilah* and the *Qadariyyah* who deny the Intention and Will of Allaah.

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴾

“And you do not will, except that Allaah wills – Lord of the worlds.” [Sooratut-Takweer 81:29]

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴾

“And you do not will except that Allaah wills. Indeed, Allaah is All-Knowing, All-Wise.” [Sooratul-Insaaan 76:30]

And the punishment and the reward are only based upon the actions of the servants that they perform by their own intention, their own will and their own choice. They are punished for acts of disobedience because they are the ones who did these things by their own choice whilst they are able to abandon them, avoid them and keep far away from them – and they had been forbidden from them. So they approached these acts by their own choice, so they were punished for that. Due to that, the one who has no will and no choice, like the mad-man, the young child and the one who is asleep, then he cannot be held accountable, because he has no will, or intention. As for the one who possesses mental capacity and has reached puberty, then this one is held accountable for his actions, because he is capable of acting and abandoning. He is capable of praying and he is capable of committing adultery at the same time. Allaah has given him the potential for this and that. So if he refrains from adultery and establishes the Prayer, then Allaah (ﷻ) will reward him. And if he does the opposite and approaches adultery and abandons the Prayer, then Allaah will punish him for his actions and for his intention.

He said, “There is nothing in the world that is excluded from His Decree (*taqdeer*).” All of this is a refutation upon the *Mu'tazilah* and the *Qadariyyah*. “And there is nothing that happens without His disposal.” Allaah said,

﴿ فَعَالٌ لِّمَا يُرِيدُ ﴾

“Doer of whatever He intends.” [Sooratul-Burooj 85:16]

And He said,

﴿ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴾

“Such is Allaah; He does whatever He wills.” [Soorah  
Aali-Imraan 3:40]





## Affirmation of the Connection between the Causes and Causative Factors and a Refutation Upon the Deniers of Free Will

And no one can avoid the definite Decree (*Qadr*), nor can anyone exceed whatever has been written for him in the Written Tablet.



### **Explanation:**

Likewise, the Shaykh also believes – and *AhluS-Sunnah wal-Jamaa'ah* believe – that no person can avoid the *Qadaa'* (pre-determination) and *Qadr* (pre-decree) that Allaah (ﷻ) has decreed, contrary to the *Mu'tazilah* who say, 'The servant is able to act, whilst Allaah has no Will or control over him.'

And *AhluS-Sunnah* say that Allaah (ﷻ) has decreed a test and a trial in order to reward him, or to punish him. Indeed, He has decreed things upon the servant as a punishment for him. So the servant works with the means (*asbaab*) and Allaah (ﷻ) arranges the results of the means. So Allaah has arranged a good result for working with good means and Allaah has arranged an evil result for working with evil means, as Allaah (ﷻ) said,

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنِيبَهُ ۖ لِلْيُسْرَىٰ ﴾

“As for he who gives and fears Allaah and believes in the best reward, We will ease him toward ease.”  
[Sooratul-Layl 92:5-7]

So the means relate to the servant and the result relates to Allaah (ﷻ). And He is the One who rewards the people of obedience and makes the ease easy for them and aids them. And it is He who punishes the people of disobedience. So He leaves them capable of these actions for which they can be punished, in order to hold them accountable and to punish them for their wicked intentions and for their behaviour.

﴿ وَأَمَّا مَنْ نَحِلَ ۖ وَأَسْتَعَىٰ ﴿٦﴾ وَكَذَّبَ بِأَحْسَىٰ ﴿١﴾ فَسَنِيبُهُ ۖ  
لِلْعُسَىٰ ﴿٧﴾ ﴾

“So as for he who withholds and considers himself free of need and denies the best reward, We will ease him towards difficulty.” [Sooratul-Layl 92:8-10]

So the servant works by the means and Allaah decrees a result for his deeds and his intention, either as a reward or a punishment. Due to this, the Companions (رضي الله عنهم) asked the Messenger of Allaah (ﷺ) when he had clarified to them that all things occur by the *Qadaa'* (pre-determination) and *Qadr* (pre-decree) of Allaah, they replied, “O Messenger of Allaah! Should we not rely upon our Book (i.e. the Preserved Tablet) and leave off doing deeds?” He (ﷺ) said, “No, perform deeds. So everyone will find easy that which he has been created for.”<sup>1</sup> So Allaah revealed these *aayaat*,

﴿ فَأَمَّا مَنْ أَعْطَىٰ ۖ وَاتَّقَىٰ ﴿٢﴾ وَصَدَّقَ بِأَحْسَىٰ ﴿١﴾ فَسَنِيبُهُ ۖ  
لِلْيُسَىٰ ﴿٧﴾ وَأَمَّا مَنْ نَحِلَ ۖ وَأَسْتَعَىٰ ﴿٦﴾ وَكَذَّبَ بِأَحْسَىٰ ﴿١﴾  
فَسَنِيبُهُ ۖ لِلْعُسَىٰ ﴿٧﴾ ﴾

<sup>1</sup> Related by al-Bukhaaree (no. 4945) and Muslim (no. 2647), from the *hadeeth* of 'Alee (رضي الله عنه).

**“As for he who gives and fears Allaah and believes in the best reward, We will ease him toward ease. So as for he who withholds and considers himself free of need and denies the best reward, We will ease him towards difficulty.”** [Sooratul-Layl 92:5-10]

So it is not permissible for the servant to stop and say, ‘If it has been decreed for me that I wind up in Paradise, then I will be in Paradise and if it has been decreed that I will be in the Fire, then I will wind up in the Fire.’ This is not permissible and the servant must not proceed to say this about his actions. Will the person sit and abandon seeking out food and drink and say that if Allaah has decreed food for me, then it will come to me whilst I am sitting and the drink will come to me whilst I am sitting? No one will say this. Rather, he will stand and search. When he becomes hungry, he will stand and search for the food and when he becomes thirsty, he will stand and search for the water and he will never say, ‘If Allaah has decreed food and drink for me, then it will come to me,’ because his *fitrah* (natural disposition) necessitates that he move and search.

If someone were to come and beat him, or kill his son, would he stand by and say, ‘This is the *Qadaa’* and the *Qadr*,’ or would he seek out revenge? The answer is that he would seek out revenge. And he would not say, ‘This is *Qadaa’* and *Qadr*,’ and he would hold the killer or assailant responsible and he would seek out revenge. This is a proof that things have means (*asbaab*) and that it is required from the servant that he works with the means and that he not remain without working by the means. Allaah has tied causative factors to the means and even the birds and the animals do not hold such an opinion. They do not sit in their nests and say, ‘The sustenance will come to me whilst I am in my nest.’ And these are birds and animals. Rather, they fly and they search for sustenance, because Allaah has made them naturally inclined to this, that nothing can be attained without action, movement and searching.

﴿ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ﴾



**“Adhere to the *fitrah* (natural disposition) of Allaah, upon which He has created all people. No change should there be in the creation of Allaah.”** [Sooratur-Room 30:30]

﴿الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ ۖ خَلْقَهُ ثُمَّ هَدَىٰ﴾

**“He who gave each thing its form and then guided it.”**  
[Soorah Taa Haa 20:50]

So this statement is deprived and false – and it is using the *Qadr* as an excuse to abandon actions – and it is required from the Muslim that he performs righteous deeds. And when he commits a sin, then it is required from him that he repents. And he has the ability to do these things. So he is capable of performing deeds and he is capable of abandoning them. So if he were to abandon actions due to incapability, he would not be held accountable by Allaah. However, if he abandons them out of laziness, then he will be held accountable for that, because he has become negligent. So there is a difference between laziness and incapability. The one who is incapable is not held accountable by Allaah. However, if he is lazy, then this one is held accountable, because he is the one who is negligent. So the natural dispositions of the servants necessitate this, along with proofs from the Book and the *Sunnah*.

He said, “...no one can avoid.” That is, no one can flee from the determined *Qadr*. However, you have been commanded to work with the means. As for creating the results, then this is in the Hand of Allaah (ﷻ). Perhaps you worked and nothing happened because Allaah did not decree a result for you. And the Messenger (ﷺ) says, “Strive upon that which will benefit you and seek help from Allaah and do not despair. So if something afflicts you, then do not say, “If only I had done such and such, then such and such would have occurred.” However, say: Allaah has decreed it and He does whatever He wills.”<sup>1</sup>

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<sup>1</sup> Related by Muslim (no. 2664), from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

You worked with the means and the issue of attaining the objective is with Allaah (ﷻ). So if you do not attain the objective, then you must not blame yourself, since you have done whatever you were capable of and you have believed in the *Qadaa'* (pre-destination) and the *Qadr* (pre-decree) and you say, 'Perhaps Allaah has chosen for me that which is better, because had I obtained the objective, then perhaps a harm would have come upon me. So Allaah has withheld it from me for my benefit,' even though he may detest that outcome.

He said, "...nor can anyone exceed whatever has been written for him in the Written Tablet." All things have been written in the Preserved Tablet. Allaah commanded the Pen, so it wrote therein whatever will occur up until the Day of Judgement. And that was fifty thousand years before the creation of the heavens and the earth and His Throne was upon the water.<sup>1</sup> Everything has been written, decreed and determined and it is inevitable that it will happen at its time. However, you have been commanded to work with the means. You must not become dependant upon that and say, "I shall depend upon the *Qadaa'* and the *Qadr*." This is never permissible, except for a person who does not possess intellect. As for the intelligent one, then it is not possible that he will sit back and leave alone the means and say, 'Whatever is written shall occur.'

So the correct view is that this is something written; as long as you work with the means. As for when you do not work with the means, then you will not attain anything. If you do not get married, you will not have a child. So marriage is the means to attaining a child. And likewise is the case with all of the means.

So it is upon you – O servant – to stick to working with the means. As for the end result, then it is with Allaah (ﷻ). And do not become dismayed when you do not achieve the end result. Rather, you must be pleased with the *Qadaa'* and *Qadr* of Allaah and say, 'Allaah has decreed

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<sup>1</sup> Related by Muslim (no. 2653), from the *hadeeth* of 'Abdullaah Ibn 'Amr (ﷺ).

it and He does whatever He wills.’ And perhaps this is better for you, so do not hate it.

And he said, “...in the Written Tablet,” where the determined measures of all things are written. And particular measures are taken from the Tablet, for example: When the foetus in the belly of its mother reaches four months, the soul is blown into it. The Angel is sent down to it and commanded to write four statements: its sustenance, its time of death, its deeds and whether it will be wretched or fortunate.<sup>1</sup>



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<sup>1</sup> Related by al-Bukhaaree (no. 3208) and Muslim (no. 2643).

## Eemaan in the Last Day

And I believe, having *eemaan* in everything that the Prophet (ﷺ) informed about from that which will occur after death.



### Explanation:

From the pillars of *eemaan* is belief in the Last Day. Indeed, it has been mentioned repeatedly in the noble *Qur'aan*. So there occurs in the beginning of Sooratul-Baqarah, the statement of Allaah (ﷻ),

﴿وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾

**“And they have certain faith in the Hereafter.”**

[Sooratul-Baqarah 2:4]

So from the attributes of those who have *taqwaah* (piety) is that they are certain about the Last Day and *eemaan* in the Last Day is from *al-birr* (righteousness). Allaah (ﷻ) said,

﴿وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

**“However, righteousness is in one who believes in Allaah and the Last Day.”** [Sooratul-Baqarah 2:177]

So they believe in Allaah and the Last Day; and this has been mentioned repeatedly in the *Qur'aan*. And it has been called the Last Day because it comes after the worldly life. The worldly life is the first day and the Day of Standing (*yawmul-qiyaamah*) is the Last Day. It has been called the Day of Standing (*yawmul-qiyaamah*) due to the people standing (*qiyaam*) from their graves for the Lord of the worlds.

And this is a pillar from amongst the pillars of *eemaan* that many of the disbelievers oppose. So the Prophet Muhammad (ﷺ) was sent to disbelievers who disbelieved in the Last Day.

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ  
بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَىٰ اللَّهِ يَسِيرٌ ﴾

“Those who disbelieve have claimed that they will never be resurrected. Say: Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that is easy for Allaah.”

[Sooratut-Taghaabun 64:7]

﴿ يَوْمَ تَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّغَابُنِ ﴾

“The day He will assemble you for the Day of Assembly – that is the Day of Deprivation.” [Sooratut-Taghaabun 64:9]

So the one who denies the Last Day and who denies the Resurrection is a disbeliever in Allaah (ﷻ) with disbelief that expels from the Religion, because he has rejected a pillar from amongst the pillars of *eemaan* and because he has denied Allaah and His Messenger. Rather, he has denied all of the Messengers. He has denied that which is known from the Religion by necessity. And they do not have any evidence or doubt, except that they say, ‘This is not possible, because we will become crumbled particles and bones. So who will grant life to bones when they are decayed?’

﴿ وَقَالُوا أَءِذَا كُنَّا عِظْمًا وَرُفَّتًا ءَأِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴾



**“And they say: When we are bones and crumbled particles, will we be resurrected as a new creation?”**  
[Sooratul-Israa’ 17:49]

﴿ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنْنَا لَمَبْعُوثُونَ ﴾

**“They said: When we have died and become dust and bones, are we indeed to be resurrected?”** [Sooratul-Mu’minoon 23:82]

And there are other *ayaat*.

They declare the power of Allaah incapable of granting life to bones that have rotted and incapable of resurrecting them when they have become dust, and they say,

﴿ أَأَنْتُمْ أَوْ بَنَاتُ آبَائِنَا إِن كُنْتُمْ صَادِقِينَ ﴾

**“Bring back our forefathers if you should be truthful.”**  
[Sooratul-Jaathiyah 45:25]

They challenge Allaah and they say, ‘If there is a Resurrection, then our forefathers have died, so bring them back to life and we will look at that.

﴿ أَأَنْتُمْ أَوْ بَنَاتُ آبَائِنَا إِن كُنْتُمْ صَادِقِينَ ﴾

**“Bring back our forefathers if you should be truthful.”**  
[Sooratul-Jaathiyah 45:25]

Allaah (ﷻ) has informed that He will not change His (ﷻ) tradition (*sunnah*) for the sake of hasty disbelievers. Allaah has pre-determined that there will not be a Resurrection until its proper time, so He will not bring it earlier for the sake of the disbelievers’ hastiness.

﴿ قُلِ اللَّهُ مُخَيِّرُكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ جَمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

“Say: Allaah causes you to live, then causes you to die, then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know.” [Sooratul-Jaathiyah 45:26]

So Allaah has pre-determined an appointed time for the Resurrection; it cannot be hastened and it cannot be delayed. And no one can provoke Allaah (ﷻ) and there is no one for whom Allaah (ﷻ) will change His promise and His appointed time.

Likewise, they challenge the Messenger (ﷺ) when they say, ‘When will the Hour be established?’

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّئُهَا لَوْفِيهَا إِلَّا هُوَ ﴾

“They ask you (O Muhammad) about the Hour: When is its arrival? Say: Its knowledge is only with my Lord. No one will reveal its time, except Him.” [Sooratul-A’raaf 7:187]

﴿ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ﴾

“People ask you concerning the Hour. Say: Knowledge of it is only with Allaah.” [Sooratul-Ahzaab 33:63]

So no one knows about the establishment of the Hour except for Allaah, no sent Prophet knows about it, nor does any close Angel. So when Jibreel asked the Messenger of Allaah (ﷺ) in a gathering of his Companions saying, “Inform me about the Hour.” He replied, “The one who is asked about does not know anymore than the questioner.”<sup>1</sup> It means: You and I are the same because we do not know it, because this is not known to anyone except for Allaah (ﷻ). Moreover, what would be their benefit if they were to know the time of its establishment? There is no benefit for them in that. The benefit will only be in preparing and performing deeds. As for when the Hour will be established, then there is no benefit for them in that. And if there was a benefit, then Allaah would have clarified it to them. However, this question of theirs has come by way of haughtiness and obstinacy, and if not, then it is known that if someone were to come to you and say, ‘There is an enemy coming to you, if you do not prepare to meet him and beware of him, then he will fight you and overtake you,’ is it then from wisdom that you reply, ‘When will this enemy arrive?’ This is not from wisdom, nor from intellect. The wise move would be that you prepare and be on the alert for whenever he may come. Likewise, it is wise, with regards to the establishment of the Hour that you prepare for it. As for the time of its establishment, then there is no benefit for you in that, neither from near, nor from far.

﴿ وَإِنْ أَدْرَىٰ أَقْرَبٌ أَمْ بَعِيدٌ مَّا تُوعَدُونَ ﴾

**“And I do not know whether that which you have been promised is near or far.”** [Sooratul-Anbiyaa’ 21:109]

The Messenger (ﷺ) does not know this, nor does anyone besides Allaah (ﷻ) know this due to a wisdom that He has hidden from all of His creation. No one knows it except for Him.

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<sup>1</sup> Related by al-Bukhaaree (no. 50, 4777) and Muslim (no. 9-10), from the *hadeeth* of Abee Hurayrah (رضي الله عنه). And it is related by Muslim (no. 8), from the *hadeeth* of ‘Umar Ibnul-Khattaab (رضي الله عنه).



Likewise, from their doubts is that they say, 'These bodies have become rotting dust.'

﴿ أَيْدَا كُنَّا عِظْمًا نَّخْرَةً ﴾

**“Even if we should be decayed bones?”** [Sooratu-Naazi'at 79:11]

So how will life return to them after they have become decaying bones?

﴿ وَقَالُوا أَيْدَا كُنَّا عِظْمًا وَرُفَاتًا أَيْنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴾

﴿ ﴿﴾

**“And they say: When we are bones and crumbled particles, will we truly be resurrected as a new creation?”** [Sooratul-Israa' 17:49]

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۗ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴾

﴿ ﴿﴾

**“And he presents for Us an example and forgets his own creation. He says: Who will give life to the bones whilst they are disintegrated?”** [Soorah Yaa Seen 36:78]

They think this is impossible. Allaah (ﷻ) refuted them with many refutations, from them:

The One who created them the first time is all the more capable of resurrecting them. The one who has begun something is all the more capable of resurrecting it.

﴿ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۗ وَلَهُ  
الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ ۗ ﴾

“And it is He who begins creation; then he repeats it, and that is even easier for Him. To Him belongs the highest description in the heavens and the earth.”  
[Sooratur-Room 30:27]

So everything is easy for Allaah (ﷻ). However, this occurs by way of striking an example for the intellects. So the intellect realizes that repeating something is easier than beginning it. So if a person were to come and manufacture a sailing apparatus from tools, rivets and enormous and minute things, then after that this apparatus were to collapse and become scattered and every part were to become detached and every rivet were to become detached, would he not be all the more capable of putting it back together faster the second time around? The answer is yes, because he knows it and he knows the place of every part and the place of every rivet. So it is easy for the engineer who assembled it the first time to repeat that and assemble it once more anew. This is from the viewpoint of the intellect; the one who began something is all the more capable of repeating it. Due to this, He said,

﴿ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا  
أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ﴾

“He says: Who will give life to bones whilst they are disintegrated? Say: He will give them life who produced them the first time; and He knows about all of the creation.” [Soorah Yaa Seen 36:78-79]

So the one who was capable of beginning something is all the more capable of repeating it. This is in the view of the intellects, and if not,

then Allaah (ﷻ) is not incapable of anything. However, this has been mentioned for the sake of silencing the arguments of these ones.

Likewise, Allaah (ﷻ) argues that He brings life to the earth after its death. So you walk upon the earth when it is lifeless, there being nothing upon it. It is white without there being any vegetation upon it, nor any stem, nor a single leaf. So the rain descends upon it, then things grow and layers swell up. Then the earth produces vegetation, then after a brief period of time there emanates from it a garden of greens and various types of vegetation, flowers and fruits; whereas it was previously dried out. Who is the one who resurrected the earth and brought it back to life? The one who is capable of bringing life back to the earth is capable of bringing life back to the bodies.

﴿ وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ

أَهْتَزَّتْ وَرَبَّتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لُمُحْيِي الْمَوْتِ ۚ إِنَّهُ عَلَىٰ كُلِّ

شَيْءٍ قَدِيرٌ ﴿٣٩﴾

“And from His signs is that you see the earth stilled, but when We send rain down upon it, it quivers and grows. Indeed, He who has given it life is the Giver of life to the dead. Indeed, He is capable over all things.” [Soorah Fussilat 41:39]

The one who brought life to the earth after its death is capable of bringing life back to the dead bodies after their deaths and He is capable of resurrecting them as they were. So this is from the evidence for the Resurrection: bringing life and vegetation back to the earth after its death.

So when Allaah gives a drink of water to this dried out seed, it splits open and sprouts roots and leaves and draws water. Then in the end it has

spikes of green and produces fruits. And in the beginning it was merely a dried out seed, Allaah brought out this amazing vegetation from it.

﴿ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ تَحْيِيَ الْمَوْتَىٰ ﴾

**“Is not that Creator able to give life to the dead?”**  
[Sooratul-Qiyaamah 75:40]

So the drop of sperm is like the seed. A drop of sperm is from water, it becomes mixed with the water of the man and the water of the woman. Then it transforms into a clot. That is, it transforms into blood. Then the blood transforms into an embryo. That is, into a lump of flesh. Then the lump of flesh transforms into limbs, veins, hearing, seeing and organs. Then the soul is blown into it. Then it is brought to life.

﴿ الْمَرِيكَ نُطْفَةً مِّن مَّيِّ يُمَيِّئُ ﴿٣٧﴾ ثُمَّ كَانَ عَلَقَةً فَحَلَقَ فَسَوَّىٰ ﴿٣٨﴾ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾ أَلَيْسَ ذَلِكَ بِقَدِيرٍ ﴿٤٠﴾ عَلَىٰ أَنْ تَحْيِيَ الْمَوْتَىٰ ﴾

**“Has he not been a sperm from semen emitted? Then he was a clinging clot, and Allaah created his form and proportioned him and made of him two mates, the male and the female. Is not that Creator able to give life to the dead?”** [Sooratul-Qiyaamah 75:37-40]

So the one who is capable of transforming this drop of sperm from germ cell water – meaning, the mixture of male water and female water – into a human being, this is the One who created the human being from this water and raised him, He is capable of bringing him back to life after his death. And if they say that he has become wasted into the earth and become divided into small fragments, then Allaah (ﷻ) says,

﴿ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِندَنَا كِتَابٌ حَفِيظٌ ﴿٥٠﴾ ﴾

**“We know what the earth diminishes of them and with Us is a retaining record.” [Soorah Qaaf 50:4]**

So the dust, which was transformed from this human being is returned to being flesh and blood and bones as it was before. These mortal remains will be returned and become as they were before and nothing will disappear from them. So even if everything has become completely dissolved and become dust, then there is something that does not dissolve. It is the slightest bit of pride and it is the sin of conceit, it does not dissolve. And from it the creation of the human being is redone.<sup>1</sup>

Additionally, if there is no Resurrection, nor a reckoning, nor a reward, it necessitates that Allaah (ﷻ) did all of this for the purpose of amusement and that He created the creation only to later destroy it and their lives and deeds are of no consequence. He created them, originated them and was concerned with them, and they performed deeds, and from amongst them are those who performed righteous deeds and died and they did not receive any reward for that. And from amongst them are those who performed disgraceful deeds, acts of disobedience, disbelief and heresy and died and they did not receive any retribution for that. Is this the end? The answer is no, such a belief entails reviling the justice of Allaah (ﷻ).

﴿ أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْجُرْمِينَ ﴿٦٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٦٦﴾ ﴾

**“So will We treat the Muslims like the criminals? What is the matter with you? How do you judge?” [Sooratul-Qalam 68:35-36]**

<sup>1</sup> Related by al-Bukhaaree (no. 4814) and Muslim (no. 2955).

Allaah does not treat the Muslims like the criminals, such that all of them die and do not receive any kind of retribution for their deeds.

﴿ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿١٧٧﴾ أَمْ جَعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ جَعَلُ الْمُتَّقِينَ كَالْفَجَارِ ﴿١٧٨﴾

“And We did not create the heaven and the earth and whatever is between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire. Or should We treat those who believe and perform righteous deeds like corrupters in the land? Or should We treat those who fear Allaah like the wicked?” [Soorah Saad 38:27-28]

So there would be no Resurrection and retribution, no reward for the good deeds of the one who performed good acts, nor any punishment for the evil of the evil-doer. They would have been created for amusement, it would mean that Allaah created them and abandoned them and did not make for them any end result. And they performed evil or righteous deeds which do not have fruits or end results. This was for amusement, and it involves reviling the justice of Allaah (ﷻ).

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١٧٩﴾ فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١٨٠﴾

**“Then did you think that We created you uselessly and that you would not be returned to Us? So exalted is Allaah, the Sovereign, the Truth; there is no deity worthy of worship besides Him, Lord of the Noble Throne.”** [Sooratul-Mu‘minoon 23:115-116]

Exalted is Allaah above creating this creation and abandoning them to die and not making any end result for their deeds and not distinguishing the Believer from the disbeliever. Rather, perhaps the disbeliever will be blessed in this world whilst he is upon disobedience and disbelief and the Believer will be distressed in this life and will not receive anything of reward. This necessitates revilement in the justice of Allaah (ﷻ) and it necessitates that He created the creation for amusement, without any end result for their deeds. So this is from revilement in the wisdom of Allaah (ﷻ) and revilement in the justice of Allaah (ﷻ). So this is from the proofs for the Resurrection that Allaah has mentioned in numerous places within the noble *Qur’aan*. So belief in the Resurrection (*ba’th*) is a pillar from amongst the six pillars of *eemaan*; it has been mentioned repeatedly in the noble *Qur’aan*.



## Speech about Eemaan in the Trial and Blessings of the Grave

So I believe in the *fitnah* (trial, tribulation) of the grave and its blessing.



### Explanation:

This is the first of what will occur during the Last Day. When the dead person has been placed in his grave and his burial has ended and the funeral procession has turned away from him and he hears the scuffling of their shoes, then two angels will come to him and sit by him. So his soul will be returned to his body and he will be granted the life of the *barzakh* (interval of time between death and the Last Day), which is not like the life of the world. No one knows about the life of the *barzakh* except for Allaah (ﷻ). So they will ask him, ‘Who is your Lord and what is your Religion and who is your Prophet?’ So the Believer will say, ‘My Lord is Allaah and my Religion is Islaam and my Prophet is Muhammad (ﷺ),’ because he died upon *eemaan*, so he will be raised upon that.

﴿ يَثْبِتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾

“Allaah keeps firm those, with the firm word, in worldly life and in the Hereafter. And Allaah sends astray the wrongdoers. And Allaah does whatever He wills.” [Soorah Ibraaheem 14:27]

So when he answers with these answers, a caller will call out, ‘Indeed, My servant has spoken truthfully so spread out his place in Paradise.’ And a door from Paradise will be opened for him. And his grave will be made



spacious for as far as the eye can see, up until he is shown his place in Paradise. And there will come to him the wind and the fragrance of Paradise and his grave will become a garden from amongst the gardens of Paradise and he will say, 'O Lord! Establish the Hour so that I am returned to my people and my wealth.'

As for the hypocrite who lived in the world upon doubt, saying with his tongue that which was not in his heart, then he says, 'I testify that there is none worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah,' and he recites the *Qur'aan* and he learns the knowledge, but *eemaan* is not in his heart. He only does these things for worldly benefits in order to live amongst the people, but he does not believe in that in his heart.

﴿ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ﴾

**"They say with their mouths that which is not in their hearts."** [Soorah Aali-'Imraan 3:167]

So this one is not able to answer even if he memorized all the texts, the poems, grammar, *tafseer* and *hadeeth* during the worldly life. As long as he does not have *eemaan*, he will not be able to answer at this moment in the grave. Whatever he is asked, he will reply, 'Haa haa, I do not know. I heard the people saying something, so I said it.' Meaning, he said whatever the people said, without having any *eemaan* in his heart. He only said that out of flattery for and adaptation to the people. So it will be said to him, 'You did not comprehend and you did not recite.' So he will be beaten with a rod made of iron; if a mountain from the worldly life were to be beaten with it, it would dissolve. Then his grave will become constrained upon him up until his ribs interlace. And his grave will become a narrow pit from amongst the pits of the Fire. So he will say, 'O Lord! Do not establish the Hour,' because he will know that whatever comes after the grave is worse than it. So he will say, 'O Lord! Do not establish the Hour.'

This is what will occur in the grave. And *eemaan* in the punishment of the grave or its blessing is a definite obligation, because proofs for it have been related concurrently (*mutawaatir*) in the *Qur'aan* and the *Sunnah*.<sup>1</sup> So it is obligatory to have *eemaan* in the punishment of the grave and its blessing. Whosoever denies it deliberately is a disbeliever. As for when he does this out of bigoted blind-following (*taqleed*), or due to an excuse, then he is misguided. However, whosoever denies it deliberately after knowledge of it, then he is a disbeliever. Indeed, the rationalist *Mu'tazilah* deny it because they rely upon their intellects and they say, 'If we were to open up the grave we would find it as we had placed it, there is no Paradise or Hellfire therein.' So we say: You are in the worldly life and he is in the life of the Hereafter and the punishment and the blessing comes to him whilst you do not realize it, because this is from the affairs of the Hereafter, which no one knows about except for Allaah (ﷻ). And the intellects are not capable of comprehending that. The only thing that can be relied upon is that which has been authentically related through the texts and whose news has been concurrently (*tawaatur*) related. So we believe in it and we do not delve deeply into it, because this is from the world of the Unseen that no one knows about besides Allaah (ﷻ).

You witness the people now, some of them are in a state of happiness and delight and some of them are in a state of anxiety and sadness. And all of them are walking, eating and drinking and you do not know about this one or that one. You do not know about the one who is happy, nor about the one who is grieving, because these are hidden affairs that no one knows except for Allaah (ﷻ).

He said, "So I believe in the *fitnah* of grave." The *fitnah* of the grave means: the test, because there come to the inhabitant two testers, the two angels who ask him and test him.

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<sup>1</sup> The *hadeeth* about the *fitnah* of the grave has been related by al-Bukhaaree (no. 1338, 1374) and Muslim (no. 2870), from the *hadeeth* of Anas (رضي الله عنه). And it has been related from the *hadeeth* of Abee Hurayrah, Jaabir, 'Aa'ishah, al-Baraa' and Abee Sa'eed (رضي الله عنه). Refer to *Fathul-Baaree* (3/237-238) of Ibn Hajr.



## The Resurrection

And once the souls are returned to their bodies, then the people will stand in front of the Lord of the worlds: barefoot, naked and uncircumsized. The sun will come close to them.



### Explanation:

Then after the grave comes the Resurrection (*ba'th*), and it is: the return of the souls to the bodies. Indeed, the polytheists and atheists deny it and we have previously mentioned something from the proofs for its affirmation in the noble *Qur'aan* previously and they are the aforementioned intellectual proofs in the *Qur'aan*, from them are:

- The one who was capable of beginning something is all the more capable of repeating it. This is an intellectual and a textual proof, an intellectual and textual proof.
- From these proofs is the fact that the One who is capable bringing the earth back to life after its death is capable of bringing the bodies back to life after their deaths.
- And from these proofs is that Allaah (ﷻ) far above amusement and far above transgression. So it is inevitable that He establishes justice between His servants. And this will only occur in the Hereafter, and it will not occur in the worldly life.

So Allaah (ﷻ) said about the standing from the graves,

﴿ وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ ﴾

**“And the horn will be blown and whoever is in the heavens and whoever is upon the earth will fall dead.”**

[Sooratuz-Zumar 39:68]

To fall dead (*sa'iqa*) means to die. This is the blow of death, so everyone who is in the heavens and the earth will fall dead, except for whomever Allaah wishes. It is said that this is the angels and it is said that it is the women of Paradise.

Then they will be commanded to blow a second time. So the people will stand from their graves for the Lord of the worlds. The souls will fly to their bodies at the second blow.

﴿ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾

“Then it will be blown again, and at once they will be standing, looking on.” [Sooratuz-Zumar 39:68]

The earth will break away from them,

﴿ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ﴾

“On the day the earth breaks away from them and they emerge rapidly.” [Soorah Qaaf 50:44]

They will come out of the graves and travel to the place of assembly as if they were locusts spreading.

﴿ فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نَّكَرٍ ﴿٦٧﴾ خَشَعًا ﴿٦٨﴾ أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٦٩﴾ ﴾

“So leave them, (O Muhammad). The day the caller calls to something forbidding, their eyes humbled, they will emerge from the graves as if they were locusts spreading.” [Sooratul-Qamar 54: 6-7]

Meaning, they will emerge from their graves, the earth will be covered up by their abundance.

﴿ مُهَّطِينَ إِلَى الدَّاعِ ﴾

“Racing ahead towards the caller.” [Sooratul-Qamar 54:8]

They will obey the caller, no one will be late, not the disbeliever and not the Muslim. No one from amongst them will be late and no one will be capable of being late. And there occurs in another *aayah*,

﴿ يَوْمَ تَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ



“The day they will emerge from the graves rapidly as if they were hastening towards an erected idol.” [Sooratul-Ma’aarij 70:43]

The ‘idol’ is a signpost that they will be heading towards rapidly. The Angels will drive them and no one will disobey.

And that is because when Allaah (ﷻ) wants to resurrect those who are in the graves, He will send a type of rain that descends from the sky and is not prevented from anything, not by ceilings or other than them. It penetrates into the earth and enters into the bodies within the graves. So they sprout up just as a seed sprouts up, and the bodies sprout up as they were.

﴿ وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۗ ثُمَّ إِذَا دَعَاكُمْ

دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴾

**“And of His signs is that the heavens and earth stand (i.e. remain) by His command. Then when He calls you from the earth with a single call, immediately you will come forth.” [Sooratur-Room 30:25]**

﴿وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ﴾

**“And listen on the day when the caller will call out from a place that is near.” [Soorah Qaaf 50:41]**

A caller will call out saying, “O bundle of bones and shredded flesh and spread out hair! Indeed, Allaah commands you to gather together for the parting of judgement.”<sup>1</sup> So the person will be gathered together from the earth. His body will be gathered together as it was before, except that it will not have a soul, such that if someone who knew him in the worldly life were to pass by him, he would say, ‘This is so and so.’ Nothing from him would be changed.

Then Israafeel will be commanded, so he will blow into the horn. So the souls will fly out, because the souls will have been gathered within the horn. Every soul will fly to its body. Then they (i.e. the bodies) will come to life and they will be commanded to proceed to the gathering place. They will stand out of their graves and proceed to the gathering place. Then they will assemble together in the gathering place. So they will stand upon their feet in a cramped and confined space with severe heat. And the sun will come near to their heads and they will be overtaken by sweat and severe crowding, because the early ones and late-comers will be gathered upon one common ground. So they will be gathered together and they will sweat profusely and they will vary in sweat. So from amongst them will be those who will be kept down by sweat and from them are those whose sweat will reach their waists and from them are those whose sweat will reach their knees and so on. And the standing will take place for fifty thousand years. Their eyes will be

<sup>1</sup> Refer to *al-Jaami' li-Ahkaamil-Qur'aan* (27/183) of at-Tabaree.

glazed over and they will be standing upon the edges of their feet; barefoot without any shoes upon them, naked without any clothes upon them. And they will be uncircumsized. And they will stand in this gathering place for a long period. Allaah (ﷻ) will gather the early ones and the late-comers.

Indeed, Allaah (ﷻ) has mentioned three blows in the *Qur'aan*:

**The First Blow:** A blow of terror has been mentioned in Sooratun-Naml,

﴿ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ  
إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴾

“And mention the day the horn will be blown, and whoever is in the heavens and whoever is upon the earth will be terrified except whom Allaah wills. And all will come to Him humbled.” [Sooratun-Naml 27:87]

**The Second Blow:** A blow of death has been mentioned in Sooratu-Zumar,

﴿ وَتُفَخَّ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا  
مَنْ شَاءَ اللَّهُ ۗ ﴾

“And the horn will be blown, and whoever is in the heavens and whoever is upon the earth will fall dead except whom Allaah wills.” [Sooratu-Zumar 39:68]

**The Third Blow:** A blow of resurrection has been mentioned in Sooratu-Zumar as well,

﴿ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴾

“Then it will be blown again and at once they will be standing, looking on.” [Sooratuz-Zumar 39:68]

He said, “The sun will come close to them.” This will continue up until it comes to the distance of a mile. However, the Believers will be under shade.

﴿ إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴾

“Indeed, the righteous will be amongst shades and springs.” [Sooratul-Mursalaat 77:41]

They will not experience it.

﴿ لَا تَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّيْنَهُمُ الْمَلَائِكَةُ ﴾

“They will not be grieved by the greatest terror (i.e. the events of the Last Day and the Resurrection) and the Angels will meet them.” [Sooratul-Anbiyaa' 21:103]

So the Believers will be in a state of leisure during this Day.

﴿ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴾

“And it will be a difficult Day upon the disbelievers.” [Sooratul-Furqaan 25:26]

This refers especially to the disbelievers.



﴿ فَإِذَا نُفِرَ فِي النَّاقُورِ ﴾

“And when the *naaqoor* is blown...” [Sooratul-Muddaththir 74:8]

Meaning, when the horn is blown.

﴿ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾ ﴾

“So that will be a difficult Day; it will not be easy for the disbelievers.” [Sooratul-Muddaththir 74:9-10]

As for the Believers, then it will be easy upon them and they will be under cool shades.

This is the assembly, they will be assembled together upon a common ground. They will be able to hear the caller and the sight will see them. They will be upon level ground which contains no elevations and depressions.

﴿ وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٢﴾ فَيَذَرُهَا قَاعًا

صَفْصَفًا ﴿١٣﴾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٤﴾ يَوْمَئِذٍ يَتَّبِعُونَ

الْدَّاعِيَ لَا عِوَجَ لَهُ ۗ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا

﴿ هَمْسًا ﴾

“And they ask you about the mountains, so say, “My Lord will blow them away with a blast. And He will leave it (i.e. the earth) a level plain; you will not see therein a depression or an elevation.” That Day they will follow the caller with no deviation therefrom, and

**all voices will be stilled before the Most Merciful, so  
you will not hear except a faint sound.” [Soorah Taa  
Haa 20:105-108]**

They will stand upon this level ground, which has no depressions or elevations.



## The Balancing of the Scales

The scales will be balanced and the deeds of the servants will be weighed upon them.

﴿ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

“So those whose scales are heavy – it is they who will be the successful.” [Sooratul-A’raaf 7:8]

﴿ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي

جَهَنَّمَ خَالِدُونَ ﴾

“And those whose scales are light – those are the ones who have lost their souls, abiding in Hell eternally.” [Sooratul-Mu’minoon 23:103]

And the records will be unfolded. So one will take his book in his right hand and another will take his book in his left hand.



### Explanation:

The *mawaazeen* are scales of the deeds. Indeed, Allaah has mentioned them in the *Qur’aan*,

﴿ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

“So those whose scales are heavy – it is they who will be the successful.” [Sooratul-A’raaf 7:8]

﴿ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴾

“And those whose scales are light – those are the ones who have lost their souls, abiding in Hell eternally.”  
[Sooratul-Mu‘minoon 23:103]

And Allaah (ﷻ) said,

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ وَمَا أَدْرَاكَ مَا هِيَ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴾

“So as for one whose scales are heavy, then he will be in a pleasant life. And as for one whose scales are light, his refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot.”  
[Sooratul-Qaari’ah 101:6-11]

So the scales (*mawaazeen*) have been confirmed in the *Qur’aan*. The scales are real, with actual scales. The good deeds are placed in a scale and the evil deeds are placed in a scale. So if one’s good deeds weigh more, then the person is triumphant and delivered and he achieves a salvation after which there is no misfortune. And if his evil deeds are heavier, then he has failed and lost.

﴿ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴾

“And those whose scales are light – they are the ones who will lose themselves for what injustice they were doing towards our *aayaat*.” [Sooratul-A’raaf 7:9]

And there occurs in another *aayah*,

﴿ وَمَنْ حَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴾

“And those whose scales are light – those are the ones who have lost their souls, abiding in Hell eternally.” [Sooratul-Mu’minoos 23:103]

And Allaah said,

﴿ فَأَمَّهُ هَاوِيَةٌ ﴿١٠﴾ وَمَا أَدْرَاكَ مَا هِيَ ﴿١١﴾ نَارٌ حَامِيَةٌ ﴿١٢﴾ ﴾

“So his refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot.” [Sooratul-Qaari’ah 101:9-11]

He said, “So one will take his book in his right hand and another will take his book in his left hand.” Allaah (ﷻ) said,

﴿ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَٰؤُلَاءِ أَقْرَأُوا كِتَابِيَةَ ﴿١٩﴾ ﴾

“So as for he who is given his record in his right hand, he will say: Here, read my record!” [Sooratul-Haaqqah 69:19]

He will rejoice with it and show it to the people.

﴿ هَاؤُمْ أَقْرَأُوا كِتَابِيَّةً ﴿١٩﴾ إِنَّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةً ﴿٢٠﴾ ﴾

“Here, read my record! Indeed, I was certain that I would be meeting my account.” [Sooratul-Haaqqah 69:19-20]

Meaning, he would do so in the worldly life. ‘I was certain,’ means: I was certain that I would meet my account, so I prepared for that.

﴿ فَهُوَ فِي عَيْشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ ﴾  
 ﴿ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾ ﴾

“So he will be in a pleasant life – in an elevated garden, its fruit to be picked hanging near. They will be told: Eat and drink in satisfaction for what you put forth in the days past.” [Sooratul-Haaqqah 69:21-24]

“In the days past,” means: past days in the worldly life.

﴿ وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يُسَلِّتُنِي لَمْ أُوتَ كِتَابِيَّةً ﴿٢٥﴾ ﴾

“And as for he who is given his record in his left hand, he will say: Oh, I wish I had not been given my record.” [Sooratul-Haaqqah 69:25]

This one will say, ‘Oh, if only I had not seen this book.’

﴿ يَلِيَّتِي لَمْ أُوتَ كِتَابِيهَا ۖ وَلَمْ أَدْرِ مَا حِسَابِيهَا ۚ يَلِيَّتْهَا  
كَانَتْ الْقَاضِيَةَ ﴾

“Oh, I wish I had not been given my record and had not known what is my account. I wish it (i.e. my death) had been the decisive one.” [Sooratul-Haaqqah 69:25-27]

“The decisive one,” means: the death. ‘Oh, if only I had died and not been brought here and not been resurrected.’

﴿ مَا أَغْنَىٰ عَنِّي مَالِيهِ ۚ ﴾

“My wealth has not availed me.” [Sooratul-Haaqqah 69:28]

Meaning, his wealth in his worldly life.

﴿ هَلَكَ عَنِّي سُلْطَانِيهِ ۚ ﴾

“Gone from me is my authority.” [Sooratul-Haaqqah 69:29]

Meaning, he will not have any argument against Allaah (ﷻ). Then, Allaah (ﷻ) says to the Angels,

﴿ خُذُوهُ فَغُلُّوهُ ﴾

“Seize him and shackle him.” [Sooratul-Haaqqah 69:30]

...to the end of the *aayaat*.

This is a situation from amongst the situations of the Day of Judgement in this *soorah* and it is mentioned repeatedly in the *Qur'aan*.







## Belief in the *Hawd* and Its Attributes

And I believe in the *Hawd* (pond) of our Prophet, Muhammad (ﷺ) in the courtyard (*'arsah*) of the place of standing. Its water is whiter than milk and it is sweeter than honey. Its receptacles are more numerous than the stars in the sky. Whoever takes a drink from it will not become thirsty after it, ever.

And I believe that the *Siraat* (bridge) has been erected upon the outer edge of Hell; the people will pass over it in accordance to their deeds.



### **Explanation:**

Likewise, from the descriptions from the Last Day is the *Hawd* (pond) of the Prophet (ﷺ), and it is a pond whose length goes for the distance of a month and its width goes for the distance of a month as well. Its water is whiter than milk and it is sweeter than honey. Its receptacles are more numerous than the stars in the sky. Whosoever takes one drink from it will not become thirsty after it, ever.<sup>1</sup> His (ﷺ) *Ummah* will be brought back to the *Hawd*, so he (ﷺ) will let them drink from it. And some other people will come to it, but they will be prevented. So he will say, "O Lord, my companions." So it will be said to him, "You do not know what they invented after you."<sup>2</sup>

So they will be prevented – and refuge is sought with Allaah – from drinking at the *Hawd*. And they are the ones who introduced newly-invented affairs into the Religion and innovated into the Religion. They will be prevented from drinking at the *Hawd*.

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<sup>1</sup> Related by al-Bukhaaree (no. 6579) and Muslim (no. 2292).

<sup>2</sup> Related by al-Bukhaaree (no. 6576) and Muslim (no. 2297), from the *hadeeth* of Ibn Mas'ood (رضي الله عنه). And refer to the *ahaadeeth* about the *Hawd* in *al-Jam' baynas-Saheehayn* (3/440) of 'Abdul-Haqq al-Ishbeelee.

He said, "...in the courtyard ('arsah) of the place of standing." The 'arsah is a wide open place.

And from that which will occur on the Day of Judgement is the Reckoning (*al-hisaab*). Allaah (ﷻ) will judge between the creation on the Day of Judgement. So the disbeliever will be given an account of confirmation (i.e. confirming his evil deeds). He will not have an account of weighing the good deeds against the evil deeds, because he will have no good deeds. Only his deeds of disbelief will confirmed.

As for the Believers, then they will be given an account of their deeds, because they will have good deeds as well as evil deeds. And from them are those who will not be given an account and they will enter Paradise without any reckoning or punishment.<sup>1</sup> And from them are those who will have an easy reckoning and it is merely a review of their deeds.

﴿ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨٨﴾ وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿٨٩﴾ ﴾



**“He will be judged with an easy account and return to his people in happiness.”** [Sooratul-Inshiqaaq 84:8-9]

And from them are those who will contest the account, his account will be a reckoning of dispute.<sup>2</sup>

He (ﷻ) said, “And I believe that the *Siraat* (bridge) has been erected upon the outer edge of Hell; the people will pass over it in accordance to their deeds.” After all of these terrors, there is the *Siraat*, which has been erected over the back of Hell. And *as-Siraat* is a path. It is what is called a bridge over the back of Hell. That is, over the middle of Hell. All of

<sup>1</sup> Related by al-Bukhaaree (no. 6541) and Muslim (no. 220), from the *hadeeth* of Ibn 'Abbaas (رضي الله عنه).

<sup>2</sup> Related by al-Bukhaaree (no. 103) and Muslim (no. 2876).

the creation will pass over this *Siraat*. It is thinner than a hair, sharper than a knife and hotter than a piece of coal. The people will pass over it in accordance to their deeds. Their deeds will pass them along over the *Siraat*:

- So from them are those who will pass like a flash of lightning.
- And from them are those who will pass like a charging horse.
- And from them are those who will pass like a person riding a camel.
- And from them are those who will run across it.
- And from them are those who will walk across it.
- And from them are those who will crawl across it.
- And from them are those who will be snatched and thrown into Hell.

And this has been mentioned in the *Qur'aan* where Allaah (ﷻ) said,

﴿ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾ وَإِنْ مِّنكُمْ إِلَّا وَارِدُهَا ﴾

“So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees. Then We will surely extract from every sect of them those who were worst against the Most Merciful in insolence. Then, it is surely We who are most knowing of those most worthy of burning therein. And there is none of you, except that he will come to it.” [Soorah Maryam 19:68-71]

All of the people will come to the Fire,

﴿ وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثْمًا ﴿٧٢﴾ ﴾

“And there is none of you, except that he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who feared Allaah and leave the wrongdoers within it, upon their knees.” [Soorah Maryam 19:71-72]

So if they pass over the *Siraat*, they will be stopped for the settling of debts, they will settle these amongst themselves. So when they are rectified and cleansed, they will be permitted to enter Paradise.



## The Intercession (*ash-Shafaa'ah*)

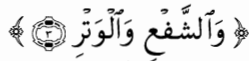
And I believe in the intercession (*shafaa'ah*) of the Prophet (ﷺ) and that he is the first intercessor and the first one whose intercession will be accepted.



### Explanation:

He said, "I believe in the intercession (*shafaa'ah*) of the Prophet (ﷺ)." It means: I attest and I profess faith in the occurrence of the intercession of Muhammad (ﷺ).

And *ash-Shafaa'ah* is taken from *ash-shaf'*, and it is that which is more than one. So *waahid* (one, singular) is called *witr* (odd) and two are called *shaf'* (even). Allaah (ﷻ) said,



"And by the even number and the odd." [Sooratul-Fajr 89:3]

So *ash-shaf'* is whatever is more than the singular. And as for the *witr*, then it is the singular. This is in the Arabic language.

As for conventional usage, then what is meant by *ash-Shafaa'ah* is the mediation in order to fulfill someone's need by one who is capable of this mediation, because the one seeking the fulfillment of the need is singular. So when he is joined by the mediator, they become *shaf'* (an even number) after previously being *waahid* (singular, one). Due to that, it is called *ash-Shafaa'ah*. And some of them say that *ash-Shafaa'ah* is to seek goodness for others.

And the *Shafaa'ah* is of two categories:

- *Shafaa'ah* with Allaah
- And *Shafaa'ah* with the creation

And *Shafaa'ah* with the creation is divided into two categories:

- Good intercession (*shafaa'ah hasanah*)
- Evil intercession (*shafaa'ah sayyi'ah*)

Allaah (ﷻ) said,

﴿ مَنْ يَشْفَعُ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعُ  
شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا ﴾

**“Whoever intercedes for a good cause will have a share therefrom; and whoever intercedes for an evil cause will have a portion therefrom.”** [Sooratun-Nisaa’ 4:85]

So when the *Shafaa'ah* is for the attainment of something permissible (*mubaah*) and something beneficial, then it is *hasanah* (good), such as if you were to intercede through your status with the ruler or with the governor to fulfill the need of your brother. So you intercede for your brothers in the attainment of their permissible (*mubaah*) appeals and their beneficial advantages. So this is a *shafaa'ah hasanah* (good intercession), because it is done out of co-operation upon righteousness and piety. “And Allaah is in the assistance of the servant as long as he is in the assistance of his brother.”<sup>1</sup> Indeed, the Prophet (ﷺ) said, “Intercede and you will be rewarded. And Allaah decrees whatever He

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<sup>1</sup> Related by Muslim (no. 2699), from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

wills upon the tongue of His Messenger.”<sup>1</sup> So his statement, “Intercede and you will be rewarded,” contains a clarification that the good intercession will be rewarded due to what it contains from benefit for the one in need.

As for the evil intercession (*shafaa’ah sayyi’ah*), then it is intercession in an unlawful affair, such as if you were to intercede for the abrogation of a prescribed punishment (*hadd*) from amongst the prescribed punishments of Allaah when it is obligatory to perform upon someone; that it not be performed upon him. So this is an unlawful intercession and the one who does it is cursed due to the statement of the Prophet (ﷺ), “If the prescribed punishments reach the ruler, then Allaah curses the intermediary and the one who accepts the intercession.”<sup>2</sup> And Usaamah Ibn Zayd (رضي الله عنه) wanted to intercede for a woman upon whom the prescribed punishment of theft had become obligatory and that had become unbearable for her people. So they sought from Usaamah to intercede with the Messenger of Allaah (ﷺ) so that he would not cut off her hand. So Usaamah interceded and spoke with the Messenger (ﷺ). So he became severely angry with him and said, “Do you intercede concerning a *hadd* (prescribed punishment) from amongst the prescribed punishments of Allaah? Those who came before you were only destroyed because when a noble person from amongst them would steal, they would leave him. And when a weak person would steal, they would establish the punishment upon him. By Allaah, if Faatimah Bint Muhammad (رضي الله عنها) were to steal, I would cut off her hand.”<sup>3</sup> And there occurs in a *hadeeth*, “The curse of Allaah is upon the one who accommodates an innovator.”<sup>4</sup> To accommodate him means to protect him from the establishment of

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<sup>1</sup> Related by al-Bukhaaree (no. 1432) and Muslim (no. 2627), from the *hadeeth* of Abee Moosaa (رضي الله عنه).

<sup>2</sup> **Mawqoof:** Related by ad-Daaraqutnee in his *Sunan* (3/205) and at-Tabaraanee in *al-Awsat* (2/380), from the *hadeeth* of az-Zubayr Ibnul-’Awaam (رضي الله عنه). And refer to *Fathul-Baaree* (12/87-88) of Ibn Hajr. Muqbil Ibn Haadee al-Waadi’ee has stated that this narration is authentic in *mawqoof* form, refer to *ash-Shafaa’ah* (no. 230).

<sup>3</sup> Related by al-Bukhaaree (no. 3475) and Muslim (no. 1688), from the *hadeeth* of ’Aa’ishah (رضي الله عنها).

<sup>4</sup> Related by Muslim (no. 1978), from the *hadeeth* of ’Alee Ibn Abee Taalib (رضي الله عنه).

the *Sharee'ah* ruling. So the intercession is evil, it has occurred concerning something that is unlawful.

As for the intercession with Allaah (ﷻ) then it is confirmed in the *Qur'aan* and in the *Sunnah*. And that is when Allaah ennobles some of His servants to supplicate for their brother to be released from the punishment of the Day of Judgement due to the nobility of the intercessor and out of mercy for the one being interceded for. So this is the intercession with Allaah and it is: when Allaah (ﷻ) permits some of His *awliyyaa'* (close allies) to supplicate to Allaah for the relinquishment and pardoning of someone who is deserving of punishment. And this is confirmed in the *Qur'aan*. However, it comes with conditions:

**The First Condition:** The intercession must be sought from Allaah (ﷻ) and Allaah must permit it. So no one can intercede with Allaah, except by His permission, contrary to the creation. Since, the intercessors can intercede with the creation even if they don't permit it. Rather, they may even detest that. As for Allaah (ﷻ), then no one can intercede with Him, except by His permission.

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

**“Who is it that can intercede with Him, except by His permission?”** [Sooratul-Baqarah 2:255]

**The Second Condition:** The one being interceded for must be from amongst the people of *eemaan*, but he has that which obligates that he be punished for a major sin from amongst the major sins that he has committed. So he is from the people of *eemaan* from amongst those who committed sins that are less than *Shirk*. As for the polytheist (*mushrik*), then Allaah is not pleased that he be interceded for and the intercession for him is not accepted. Allaah (ﷻ) said,



﴿ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴾

“For the wrongdoers there will be no devoted friend and no intercessor that is obeyed.” [Soorah Ghaafir 40:18]

And Allaah (ﷻ) said,

﴿ وَلَا يَشْفَعُونَ ﴾

“And they cannot intercede...” [Sooratul-Anbiyaa’ 21:28]

Meaning: the Angels.

﴿ إِلَّا لِمَنْ أَرَادَ أَنْ يُنْفَعَ ﴾

“...except for the one that He is pleased with.” [Sooratul-Anbiyaa’ 21:28]

That is the one whom Allaah is pleased with his statements and his deeds and he is a Believer. As for the disbeliever, then Allaah is not pleased with him, so the intercession will not benefit him. Allaah (ﷻ) said,

﴿ فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴾

“So there will not benefit them the intercession of any intercessors.” [Sooratul-Muddaththir 74:48]

So if the two conditions are fulfilled: [i]: the permission of Allaah for the intercessor to intercede; [ii]: and His pleasure with the one being interceded for, then the intercession is correct. And if a condition is not fulfilled, then it is a rejected intercession. Allaah (ﷻ) said,

﴿ وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مَن بَعَدَ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ ﴾

“And how many Angels there are in the heavens whose intercession will not avail at all except only after Allaah has permitted it to whom He wills...”  
[Sooratun-Najm 53:26]

This is the first condition.

﴿ وَيَرْضَى ﴾

“...and approves.” [Sooratun-Najm 53:26]

This is the second condition. So this is the intercession with Allaah. It is permissible with the fulfillment of two conditions. So when the two conditions are fulfilled, then the intercession is correct and accepted by Allaah (ﷻ). And if a condition is not fulfilled, then it is rejected and not accepted.

And with regards to the affair of intercession, the people are divided into three categories - two extremes and one middle path:

**The First Extreme:** Those who deny the intercession, and they are the *Khawaarij* and the *Mu'tazilah* and they say, 'Indeed, the one who deserves the Fire will enter into it inevitably,' built upon the fact – according to them – that no one deserves the Fire, except a disbeliever, because they declare the people of major sins from this *Ummah* to be disbelievers. So they say, 'The intercession will not benefit them. So whoever deserves the Fire, then it is inevitable that he enters it and whosoever enters it, then he will not be taken out therefrom.' This is their *madhhab*. So they deny the intercession which has been confirmed and which has an abundant amount of proofs.

**The Second Extreme:** Those who go to extremes in affirming the intercession, and they are the grave-worshippers and superstitious ones who are attached to the dead and they seek the intercession from them, supplicate to them, sacrifice for them and take oaths by them. And when it is said to them, ‘This is *Shirk*,’ they reply, ‘This is a request for intercession,’ as the early polytheists used to say,

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ  
وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُنَا عِنْدَ اللَّهِ ﴾

“And they worship other than Allaah that which neither harms them nor benefits them, and they say: These are our intercessors with Allaah.” [Soorah Yoonus 10:18]

So they are extreme in affirming the intercession, to the extent that they seek it from other than Allaah. They seek it from those who are dead and buried and they also seek it from those who are not deserving of it and they are the people of *Shirk* and disbelief in Allaah (ﷻ).

**The Middle Path:** *Ahlu-Sunnah wal-Jamaa’ah* are upon the middle path as is their habit: the middle path in all affairs – and the praise is for Allaah. So they do not deny the intercession unrestrictedly as the *Khawaarij* and the *Mu’tazilah* do and they do not affirm it unrestrictedly like the grave-worshippers and the superstitious ones who go to extremes in affirming it.

This is the *madhhab* of *Ahlu-Sunnah wal-Jamaa’ah* in this issue. So from that which will occur on the Day of Judgement is: *ash-Shafaa’ah* (intercession). Due to this, the author (ﷺ) has mentioned it as one of the things that will occur on the Last Day. Since, he believes in all that will occur on the Last Day, and from that is the intercession.

And the *Shafaa'ah* is of six types. From them is that which is specific to the Prophet (ﷺ) and from them is that which is shared by him and other than him from the Angels, the *awliyyaa'* (close allies of Allaah), the righteous and the neglected children who intercede. So as for the intercession that is specific to the Prophet (ﷺ), then it is:

**The First Intercession:** The greater intercession (*ash-shafaa'atul-'udhmaa*) and it is the Praised Station (*al-maqaamul-mahmood*). And that is when he precedes the people in the place of standing, the place of the gathering. They will request from the Prophets that they intercede for them with Allaah by granting them rest from the standing, because they will have been standing for a long time, along with the heat, constrained space and long period of standing. Since, they will be standing for fifty thousand years. So they will come and request from Aadam (عليه السلام), the father of mankind, that he intercede for them with Allaah that He discharges them and grant them rest from the standing. So Aadam (عليه السلام) will excuse himself. Then they will request this from Nooh (عليه السلام), the first of the Messengers. So he will excuse himself. So they will request it from Ibraaheem (عليه السلام), but he will excuse himself. And they will request it from Moosaa (عليه السلام), but he will excuse himself. And they will request it from 'Eesaa (عليه السلام), but he will excuse himself. Then they will request it from Muhammad (ﷺ). So he will prepare for it and say, "I can do it. I can do it."<sup>1</sup> So he will fall prostrate beneath the Throne. So he will supplicate to his Lord (ﷻ) and praise Him. And he will not cease to be in that state until it is said to him, "O Muhammad, raise your head and ask, you will be given and intercede, your intercession will be granted." So he will intercede with Allaah for the people in the gathering place, that Allaah should discharge them by His ruling and grant them rest from the standing. And Allaah will accept his intercession. So this is the Praised Station (*al-maqaamul-mahmood*), about which Allaah (ﷻ) has stated,

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<sup>1</sup> Related by al-Bukhaaree (no. 8510) and Muslim (no. 193), from the *hadeeth* of Anas (رضي الله عنه).

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا

مَحْمُودًا ﴿٧٨﴾

“And from part of the night, pray with it (i.e. recitation of the *Qur’aan*) as additional worship for you; it is expected that your Lord will resurrect you to a praised station.” [Sooratul-Israa’ 17:79]

And this is what the early ones and the late-comers have praised him for, as a manifestation of his excellence and his (ﷺ) nobility in this magnificent place.

**The Second Intercession:** His (ﷺ) intercession for the people of Paradise to enter into it and for it to be opened up for them. So he (ﷺ) is the first of those for whom the door to Paradise will be opened. Due to this, Allaah (ﷻ) said,

﴿ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا

وَفُتِحَتْ أَبْوَابُهَا ﴿٧٩﴾

“And those who feared their Lord will be driven to Paradise in groups until they reach it whilst its doors have been opened.” [Sooratuz-Zumar 39:73]

It will not be opened for them the first time they come. Rather, they will implore that it be opened upon their arrival, but it will not be opened, except after the intercession.

﴿ وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٨٠﴾

“And its keepers say: Peace be upon you; you have become pure; so enter it to abide eternally therein.”  
[Sooratuz-Zumar 39:73]

As for the disbelievers – and refuge is sought with Allaah – then when they reach the Fire, its doors will be opened for them. They will be turned over to it and repelled to it – and refuge is sought with Allaah.

﴿ وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتُحْتَأَمَّرُونَ بِمُوقٍ ۚ وَأَبْوَابُهَا ۖ

“And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened.”  
[Sooratuz-Zumar 39:71]

To the end of the *ayaat*. This is the second intercession for the Messenger (ﷺ) and it is specific to him.

**The Third Intercession:** He (ﷺ) will intercede for groups from amongst the people of Paradise to be raised in their levels within Paradise.

**The Fourth Intercession:** He will intercede for his uncle, Aboo Taalib. The intercession does not benefit the disbelievers, but this is noteworthy because Aboo Taalib protected and defended the Prophet (ﷺ) and was patient along with him in times of distress and he treated the Messenger (ﷺ) well. However, he did not agree to enter into al-Islaam when the Prophet (ﷺ) presented Islaam to him and desired that he enter into Islaam. Rather, he refused because he felt that his entering into Islaam would mean cursing the religion of his forefathers, since he was overtaken by the fanaticism of *jaahiliyyah* (pre-Islaamic times of ignorance) for the religion of his forefathers. Other than that, he knew that Muhammad was upon the truth and that his Religion was the truth. However, the fanaticism and pride prevented him, because if he had embraced Islaam, he claimed that this would mean dishonour for his people. And he said,

“Indeed, I have come to know that the Religion of Muhammad,  
Is from the best of the religions amongst the creation.  
Were it not for the rebuke and being cautious of dishonour,  
You would have seen me clearly indulging in that.”<sup>1</sup>

So rebuke and fear of dishonouring his people prevented him. Indeed, the Messenger (ﷺ) came when he was in the throes of death and said to him, “O uncle! Say: There is none worthy of worship besides Allaah – a statement by which I can argue on your behalf before Allaah.” And Aboo Jahl and ‘Abdullaah Ibn Abee Umayyah were with him. So they said to him, ‘Do you turn away from the religion of ‘Abdul-Muttalib?’ So the Prophet (ﷺ) repeated his statement. So they said to him once again, ‘Do you turn away from the religion of ‘Abdul-Muttalib?’ So he replied that he was upon the religion of ‘Abdul-Muttalib and died upon that and he refused to say, ‘Laa ilaaha illallaah.’ So the Prophet (ﷺ) said, “Surely, I will seek forgiveness for you as long as I am not prohibited from that.”<sup>2</sup> So Allaah (ﷻ) revealed His statement,

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ  
وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ  
الْجَحِيمِ ﴾

“It is not for the Prophet and those who believe to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of the Hellfire.” [Sooratut-Tawbah 9:113]

<sup>1</sup> Refer to *al-Bidaayah wan-Nihaayah* (3/42) of Ibn Katheer and *al-Isaabah* (7/236) of Ibn Hajr.

<sup>2</sup> Related by al-Bukhaaree (no. 1360) and Muslim (no. 24), from the *hadeeth* of Sa’eed Ibnul-Musayyab (رضي الله عنه), from his father.

And it was revealed concerning Abee Taalib,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ

أَعْلَمُ بِالْمُهْتَدِينَ﴾

“Indeed, you (O Muhammad) do not guide whom you like, but Allaah guides whom He wills. And He is most knowing of the rightly guided.” [Sooratul-Qasas 28:56]

So the Prophet (ﷺ) will not intercede for his removal from the Fire, because he will abide in the Fire forever. However, he will intercede for his punishment to be lightened only. And he will be placed in the shallow part of the Fire. And there will be smoldering coals underneath the soles of his feet, which will make his brain boil. So he will not hold that anyone has a punishment more severe than his, despite the fact that he will have the lightest punishment from all the people of the Fire.<sup>1</sup>

So these are the intercessions that are specific to the Prophet (ﷺ).

**The Fifth Intercession:** It is shared between the Messenger (ﷺ) and other than him from the Angels, the Prophets, the *awliyyaa'* (close allies of Allaah), the righteous ones and the negligent Believers. It is the intercession for the people of major sins, except *Shirk*. They will intercede for them not to be entered into the Fire, and if they have already entered it, then they will intercede for them to be taken out from it. And this is what the *Khawaarij* and the *Mu'tazilah* deny, they say, 'Indeed, the one who deserves to enter into the Fire, then it is inevitable that he enters it. And whoever has entered it, then he cannot be taken out from it.'

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<sup>1</sup> Related by al-Bukhaaree (no. 3883) and Muslim (no. 209).



So his statement, 'I believe,' means: I attest and I have faith, 'in the intercession of the Prophet (ﷺ),' that is specific to him. Likewise, he believes in the shared intercession, because this is the *madhhab* of *Ahlu-Sunnah wal-Jamaa'ah*.

'And that he is the first intercessor,' as occurs in the *hadeeth*,<sup>1</sup> the *hadeeth* of the place of standing, 'And the first one whose intercession will be accepted.' So there are many intercessors, but he (ﷺ) is the first of the intercessors. And he is the first of those who will be answered from amongst the intercessors. And in this is a refutation upon those who say that the Shaykh denies the intercession.



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<sup>1</sup> Related by Muslim (no. 2278), from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

## The People of Innovation Deny the Intercession

And no one denies the intercession of the Prophet (ﷺ), except for the people of innovation and misguidance. However, it will not occur except after the permission and pleasure of Allaah, as Allaah (ﷻ) said,

﴿وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ﴾

“And they cannot intercede, except for the one that He is pleased with.” [Sooratul-Anbiyaa’ 21:28]

And Allaah (ﷻ) said,

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

“Who is it that can intercede with Him, except by His permission?” [Sooratul-Baqarah 2:255]

And Allaah (ﷻ) said,

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ﴾

“And how many Angels there are in the heaven whose intercession will not avail at all except after Allaah has permitted it to whom He wills and is pleased with.” [Sooratun-Najm 53:26]

And He is not pleased, except with *Tawheed* and He does not grant permission, except for its people. As for the polytheists, then they will not have any portion of the intercession, as Allaah (ﷻ) said,

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾

“So there will not benefit them the intercession of any intercessors.” [Sooratul-Muddaththir 74:48]



### **Explanation:**

And no one denies the intercession of the Prophet (ﷺ), except for the people of innovation and misguidance, such as the *Khawaarij* and the *Mu'tazilah* who declare the people of major sins to be disbelievers. And they say, ‘They will abide in the Fire forever, the intercession of the intercessors will not benefit them.’ As for *Ahlu-s-Sunnah*, then they affirm the intercession. However, the intercession of the Prophet (ﷺ) and other than him from the intercessors cannot occur, except through the fulfillment of two conditions. Allaah has mentioned them in the *Qur'aan*:

**The First Condition:** The permission of Allaah for the intercessor to intercede. And it is not like the kings of the world whom the intercessors intercede before them even though they have not permitted it.

**The Second Condition:** Allaah must be pleased with the person being interceded for, such that he is from the people of *Tawheed* and from the people of *eemaan*, even though he has with him sins that obligate his entering the Fire, or he has already entered the Fire due to them. So the intercession will benefit this Believer, with the permission of Allaah. As for the disbeliever, then the intercession will not benefit him, except for the exception that has been made for Abee Taalib, and this is a specific case.

And he said, “And He is not pleased, except with *Tawheed*.” He is not pleased with the polytheist, He is only pleased with the people of *Tawheed*. “And He does not grant permission, except for its people.” And he does not grant permission for the intercessors, except on behalf of the people of *Tawheed*.

“As for the polytheists, then they will not have any portion of the intercession.” Allaah (ﷻ) said,

﴿ فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ ﴾

“They will be in gardens questioning each other about the criminals and asking them, “What put you into *Saqar* (i.e. Hellfire)?” They will say: We were not of those who prayed.” [Sooratul-Muddaththir 74:40-43]

From the reasons that entered them into the Fire was that they were not of those who prayed. So this proves that the one who leaves off the Prayer deliberately, then he is a disbeliever who will abide in the Fire. And in this is a refutation upon those who say that abandonment of the Prayer is minor disbelief (*kufir asghar*). Rather, it is major disbelief (*kufir akbar*) and the proof is this *aayah*,

﴿ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ ﴿٤٤﴾ ﴾

“They will say: We were not of those who prayed, nor did we used to feed the poor.” [Sooratul-Muddaththir 74:43-44]

Meaning, they did not pray and they did not pay the *zakaat*. And the Prayer and the *zakaat* are closely binded in the Book of Allaah. So this proves that the abandonment of the Prayer is disbelief from two angles:

**The First Angle:** Allaah has mentioned the abandonment of the Prayer along with these affairs which are disbelief by *ijmaa'* (consensus) - [i]: denying the Day of Judgement, this is disbelief by consensus; [ii]: delving too deeply into the *aayaat* of Allaah (ﷻ), this is from disbelief by consensus. So this proves that abandonment of the Prayer is disbelief, because it is joined along with these things.

**The Second Angle:** Allaah said,

﴿فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّفَاعِينَ﴾

**“So there will not benefit them the intercession of any intercessors.”** [Sooratul-Muddaththir 74:48]

So this proves that the intercession will not be accepted due to deliberate abandonment of the Prayer. And this only occurs for the disbeliever. So if he was a Believer, then the intercession would have been accepted for him.





## Belief in the Creation of Paradise and Hell - They Are in Existence Right Now and they will not End

And I believe that Paradise and the Fire are two created things, and that they exist today, and that they will not cease to exist.



### Explanation:

From that which will occur during the Day of Judgement are Paradise and the Fire. Allaah has prepared Paradise for those who have *taqwaa*. And He has prepared the Fire for the disbelievers. They are two places that will inevitably appear and they are two places that will always remain as a place of permanent settlement.

﴿وَأَنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ﴾

**“Indeed, the Hereafter, it is the home of permanent settlement.”** [Soorah Ghaafir 40:39]

There is no departure or relocation from it. Rather, its people will settle therein forever. So the people of *eemaan* will be in Paradise, which has been prepared for those who have *taqwaa*. And the people of the Fire will be in the Fire, which has been prepared for the disbelievers.

And *eemaan* in Paradise and the Fire involves three issues, which the author has mentioned here:

**The First Issue:** They are two created things. Allaah (ﷻ) has stated about both of them,

﴿ أُعِدَّتْ ﴾

“It has been prepared...”

That is, they have been created and made ready. So they are two created things from amongst the creation.

**The Second Issue:** They are both in existence right now. The author (ﷺ) said, “...and that they exist today,” as a refutation upon those who say, ‘They will only exist on the Day of Judgement. As for right now, there is no Paradise or Hell.’ And this is false, since they both exist right now. And the proof for that is:

Firstly, Allaah said about Paradise,

﴿ أُعِدَّتْ لِلْمُتَّقِينَ ﴾

“It has been prepared for the righteous.” [Soorah Aali-Imraan 3:133]

And He said about the Fire,

﴿ أُعِدَّتْ لِلْكَافِرِينَ ﴾

“It has been prepared for the disbelievers.” [Sooratul-Baqarah 2:24]

So His statement, “It has been prepared,” is a past tense verb, which proves that they have already been created. He did not say that they are being created, or being prepared. Rather, He said, “It has been prepared.” This is a past tense narrative.

**Secondly**, The Messenger (ﷺ) informed that whatever afflicts the people from severe heat, or severe cold is from the Hellfire. And the Hellfire is allowed two breaths.

- A breath in the summer and this is the hottest temperature that the people experience in the summer.
- And a breath in the winter and this is the coldest temperature that the people experience in the winter.

So this proves that they are both in existence and that this heat and this cold are from the Fire. And refuge is sought with Allaah.

**Thirdly**, the Companions were sitting with the Prophet (ﷺ). So they heard something collapse. Meaning, something fell. He said, “Do you know what this was?” They said, “Allaah and His Messenger know best.” He said, “This was a stone that was cast into the Fire seventy years ago. So it kept falling into the Fire up until it hit its ground right now.”<sup>1</sup> So this is a proof that the Fire is in existence.

**Fourthly**, Allaah (ﷻ) has mentioned that when the dead person is placed in his grave, a door to Paradise is opened up for him and its refreshing breeze and its scent reaches him. And a door to the Fire is opened up for the disbeliever and the hypocrite. So there comes to him some of its hot wind and its heat.<sup>2</sup> So this is a proof that both of them are in existence right now.

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<sup>1</sup> Related by Muslim (no. 2844), from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

<sup>2</sup> **Saheeh:** Related by Ahmad (no. 18491-18492, 18570, 18571), 'Abdur-Razzaaq (no. 6737), Aboo Daawood at-Tiyaalisee (no. 812), al-Aajurree in *ash-Sharee'ah* (p. 367-370), al-Haakim (1/37-40) and Aboo Daawood (no. 4727). Al-Haakim said: It is *saheeh* upon the condition of the two Shaykhs, and adh-Dhahabee agreed with him, and the affair is as they say. It was also declared *saheeh* by Ibnul-Qayyim after he quoted its authentication from Abee Nu'aym and other than him. And it was authenticated by al-Albaanee in *Ahkaamul-Janaa'iz* (p. 159).



**The Third Issue:** They will not cease to exist and they will never perish. The Fire will remain and its people will remain. And Paradise will remain and its people will remain inside it without end.

And in this is a refutation upon those who say, 'Paradise and the Fire will cease to exist and nothing will remain, except for Allaah, because if they were to exist, they would participate along with Allaah in remaining forever.' So we say to them: There is a difference between the remaining of the Creator and the remaining of the creation. The remaining of the Creator is essential (*dhaatee*), and as for the remaining of the creation, then it is dependent upon the remaining of Allaah (ﷻ). So there is a difference between this and that. And from them are those who say, 'Indeed, Paradise will remain, but the Fire will perish.' And this is also an erroneous statement. And the correct view is that they will both remain forever.





## Belief that the People of Paradise will Look at Allaah

And that the Believers will look at their Lord with their eyes on the Day of Judgement, just as they look at the full moon on a clear night. They will not be harmed by their looking.



### Explanation:

This is also an issue from amongst the issues of the Day of Judgement, because the Shaykh (ﷺ) has not ceased to enumerate what will occur on the Day of Judgement. And from that is, “that the Believers will look at their Lord with their eyes on the Day of Judgement,” as a nobility for them in Paradise. And they will not find anything better than looking at Allaah (ﷻ) nor anything more satisfying than looking at Him (ﷻ).

Indeed, this has been mentioned in the *Qur’aan*, Allaah (ﷻ) said,

﴿لِّلَّذِينَ أَحْسَنُوا الْحَسَنَىٰ وَزِيَادَةٌ﴾

“For them who have done good is the best reward and extra.” [Soorah Yoonus 10:26]

‘Good’ is Paradise and ‘extra’ is looking at the Face of Allaah, as occurs in *Saheeh Muslim*.<sup>1</sup> And Allaah (ﷻ) said,

﴿هُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

<sup>1</sup> Related by Muslim (no. 181), from the *hadeeth* of Suhayb (رضي الله عنه).

“They will have whatever they wish therein; and with Us is more.” [Soorah Qaaf 50:35]

‘More’ is them looking at the Face of Allaah (ﷻ), as occurs in the *tafseer*.<sup>1</sup>

And Allaah (ﷻ) said,

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

“Some faces that day will be radiant, looking at their Lord.” [Sooratul-Qiyaamah 75:22-23]

“Radiant,” the first word has a *daad*, from *nadarah* (radiance) and it is magnificence and goodness. “Looking at their Lord,” occurs with a connected *dhaa’*. That is, looking with their eyes, “at their Lord.” He made it transitive with *ilaa* (at) and when something is made transitive with *ilaa* (at), then it means observation with the eyes. So the eyes of the people of *eemaan* will look at their Lord (ﷻ).

Likewise, Allaah (ﷻ) says about the disbelievers,

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ ﴿٨٣﴾ ﴾

“No! Indeed, from their Lord, that Day, they will be partitioned.” [Sooratul-Mutaffifeen 83:15]

That is, they will not see Allaah on the Day of Judgement. So this proves that the Believers will see Allaah, because when He is veiled from the disbelievers, it proves that the Believers will not be veiled from Him, as

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<sup>1</sup> Refer to *Jaami’ul-Bayaan* (26/173-174) of at-Tabaree and *al-Jaami’ li-Ahkaamil-Qur’aan* (17/21-22) of al-Qurtubee.

Imaam ash-Shaafi'ee (d.204H) - ﷺ - said.<sup>1</sup> And if this was not the case, then there would be no difference between the two. If Allaah were not to be seen on the Day of Judgement, He would not have specified the disbelievers and said,

﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجْبُونَ ﴾

**“No! Indeed, from their Lord, that Day, they will be partitioned.”** [Sooratul-Mutaffifeen 83:15]

As for the *ahaadeeth*, then they are very many and concurrently reported from the Prophet (ﷺ). Indeed, they have been explained thoroughly by the Imaam, al-'Allaamah Ibnul-Qayyim (d.751H) in his book, *Haadiyyul-Arwaah ilaa Bilaadil-Afraah*.<sup>2</sup> That is, he has thoroughly explained the *ahaadeeth* which mention the *ru'yah* (i.e. looking of the Believers at Allaah) and they have reached the level of *tawaatur* (concurrence).

As for the *Mu'tazilah* and whosoever follows in their footsteps, then they deny the *ru'yah*, as is their habit because they do not attest to the *ahaadeeth*. And they only follow their own intellects and ideas. And they seek proof with the unclear *aayaat* from the *Qur'aan*, such as the statement of Allaah (ﷻ) about Moosaa,

﴿ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَنِي ﴾

**“He said: My Lord, show me yourself that I may look at You. He said: You will not see Me.”** [Sooratul-A'raaf 7:143]

They say, **“You will not see Me,”** is a negation of the *ru'yah*, so it proves that Allaah will not be seen.

<sup>1</sup> Refer to *al-I'tiqaad* (p. 132) of al-Bayhaqee.

<sup>2</sup> Refer to *Haadiyyul-Arwaah* (p. 205) of Ibnul-Qayyim.

And the refutation upon this is from two angles:

**The First Angle:** If looking at Allaah was not permissible, then Moosaa (عليه السلام) would not have asked for it, because Moosaa is a Prophet of Allaah and the one whom Allaah spoke with. It is not possible that he would ask for something that is not permissible. So this proves that looking at Allaah is permissible. However, He will not be seen in this world, because the creation cannot withstand looking at Allaah in this world. Due to this, Allaah puts forth an example,

﴿ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ۚ قَالَ لَنْ تَرَنِي وَلَكِنْ أَنْظُرْ إِلَى  
الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ  
لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ ﴾

“He said, “My Lord, show me yourself that I may look at You.” He said, “You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.” However, when His Lord appeared to the mountain, He rendered it level and Moosaa fell unconscious.” [Sooratul-A’raaf 7:143]

Meaning, he was overwhelmed by it. So this proves that Moosaa was not able to endure seeing Allaah in this world. And none of the creation is able to endure seeing Allaah in this world due to the weakness of the creation in this place.

As for Paradise, then Allaah will grant the Believers the strength there to look at their Lord (ﷻ).

**The Second Angle:** Allaah (ﷻ) did not say to Moosaa, ‘I cannot be seen.’ Rather, He said, “You will not see Me.” Meaning, in this world. And ‘lan’ (not, never) does not necessitate an unrestricted negation. It

only necessitates a negation for a time. Due to this, Ibn Maalik said in *al-Kaafiyatush-Shaafiyah*,

*“And whosoever holds the negation with ‘lan’ to be forever,  
Then his statement is rejected and whatever is contrary is supported.”*<sup>1</sup>

So the ‘lan’ of negation is not forever. Due to this, Allaah (ﷻ) said about the Jews,

﴿وَلَنْ يَتَمَنَّوْهُ أَبَدًا﴾

**“And they will never wish for it, ever.”** [Sooratul-Baqarah 2:95]

Meaning, death. And in the Hereafter they will wish for death. Allaah (ﷻ) said,

﴿وَنَادُوا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكْتُوبُونَ﴾

**“And they will call: O Maalik (i.e. the keeper of Hell),  
let your Lord put an end to us! He will say: Indeed,  
you will remain.”** [Sooratuz-Zukhruf 43:77]

So during the Day of Judgement, they will request death, even though they never wished for it during the worldly life. So this proves that ‘lan’ for unrestricted negation does not necessitate eternity. It is only negation for a limited time. And Allaah (ﷻ) said, **“You will not see Me.”** Meaning, in this world. So they have nothing to hold onto in this *aayah*.

The second doubt is that they hold onto the apparent wording of the statement of Allaah (ﷻ),

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<sup>1</sup> Refer to *Sharhul-Kaafiyatish-Shaafiyah* (2/105) of 'Aadil Ahmad.

﴿ لَا تُدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَرَ ﴾

“Vision perceives Him not, but He perceives all vision.” [Sooratul-An’aam 6:103]

They say that, “Vision perceives Him not,” means: they will not see Him.

And the answer is to say, “Vision perceives Him not,” does not mean that He will not be seen. However, it means that they cannot comprehend Him. And *al-idraak* (perception) means comprehension. And Allaah did not say: Vision will not see Him. Rather, He said, “...perceives Him not.” And negating perception (*al-idraak*) does not necessitate negation of the *ru’yah*. Since, a person can see something, but he does not comprehend it. So for example, you look at the sun, but do you fully comprehend it? So everything that is seen is not fully comprehended. So the *ayah* does not contain a negation of the *ru’yah*. Rather, it contains a negation of *al-idraak* (perception). Meaning, even if you see Him, you will not comprehend Him, because Allaah (ﷻ) is greater than everything. So He (ﷻ) cannot be comprehended. So there is no proof in this *ayah* for the negation of the *ru’yah*. There is only a negation of perception therein.

So his statement, “...the Believers will look at their Lord with their eyes,” is a refutation upon those who say, ‘They will see Him with their hearts,’ because the *ru’yah* could be with the heart and it could be with the eyes. And they say, ‘They will see Him with their hearts.’ If it was with their hearts, the Messenger (ﷺ) would not have said, “...just as you see the full moon on a clear night and just as you see the sun on a clear day which has no clouds.”<sup>1</sup> Is the sun seen with the heart, or with the eyes? The answer is: with the eyes.

<sup>1</sup> Related by al-Bukhaaree (no. 806, 6573, 7437) and Muslim (no. 182), from the *hadeeth* of Abee Hurayrah (رضي الله عنه). And it is related by al-Bukhaaree (no. 7439) and Muslim (no. 183), from the *hadeeth* of Abee Sa’eed al-Khudree (رضي الله عنه).

And he said, "...just as they look at the full moon on a clear night," just as they see the moon when it is full on the fifteenth night (of the month), because the moon becomes full on the fourteenth and fifteenth nights. Due to this, they are called the nights of *ibdaar* (full moon). Meaning, the moon becomes full on these nights. So you see it clearly and all of the people see the full moon on a clear night. All of the people of the earth see it clearly. And there is no dispute that the people see the sun everyday. And his statement, "They will not be harmed by their looking," means that everyone will see Him with ease and convenience, without any crowding together, nor danger, because people tend to crowd around a single thing and then there comes danger or death or the chance of being trampled. However, they will look at their Lord without any harm or overcrowding. This even happens when they are looking at created things. So all of the people see the moon, but they do not crowd together to look at it. And they see the sun, but they do not crowd together to look at it. So if this can occur when they are looking at created things, then it is all the more possible with the Creator.







## Belief that Muhammad (ﷺ) is the Last of the Prophets and Messengers

And I believe that our Prophet, Muhammad (ﷺ), is the last of the Prophets and Messengers. And the *eemaan* of a servant is not correct up until he believes in his Message and his Prophethood.



### *Explanation:*

When he (ﷺ) mentioned in the outset of the treatise some of the fundamentals of belief that he was asked about, he mentioned herein his belief in the Prophet (ﷺ), because the first fundamental principle of belief is the testimony that none has the right to be worshipped besides Allaah and that Muhammad is the Messenger of Allaah. So included in the testimony that none has the right to be worshipped besides Allaah is everything that is connected to the Lord (ﷻ) from his *Tawheed* with its three categories and whatever is connected to His Actions, His Speech and everything that is connected to the Lord (ﷻ). All of that enters into the testimony that none has the right to be worshipped besides Allaah. Then there is the testimony that Muhammad is the Messenger of Allaah; and it is the affirmation and acceptance of the Message of Muhammad (ﷺ). One must believe in it with his heart, speak of it with his tongue and he must follow that by following him (ﷺ) and obeying him, complying with his command, avoiding his prohibition and attesting to his reports.

All of this enters into the testimony that Muhammad is the Messenger of Allaah. Included within this is to have *eemaan* that his Message is all-inclusive of the *Jinn* and mankind – the two worlds – and to believe that he is the last of the Prophets. There is no Prophet after him. All of this enters into the testimony that Muhammad is the Messenger of Allaah. So it is inevitable to believe in that with the heart and to speak of it with

the tongue. So it is not enough to speak of it with the tongue without believing in the heart that he is the Messenger of Allaah. So the hypocrites testified with their tongues that he is the Messenger of Allaah.

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴾

“When the hypocrites come to you (O Muhammad), they say, “We testify that you are the Messenger of Allaah.” And Allaah knows that you are His Messenger, and Allaah testifies that the hypocrites are liars.” [Sooratul-Munaafiqoon 63:1]

And they were liars in their testimony.

Then, it is also not enough to believe in the heart without speaking and articulating and openly declaring with the tongue. Indeed, the polytheists testified with their hearts that he was the Messenger of Allaah, but they did not speak of that. Indeed, they refused out of pride, stubborn rejection and outright denial to speak in affirmation of his (ﷺ) Message, even though they knew it in their hearts. Allaah (ﷻ) said,

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بَيَّاتٍ اللَّهُ سَجَّحَدُونَ ﴾

“Indeed, We know that you, (O Muhammad), are saddened by what they say. Indeed, they do not call you untruthful, but it is the *ayaat* of Allaah that the wrongdoers reject.” [Sooratul-An’aam 6:33]

And the Jews and the Christians knew that he was the Messenger of Allaah, but their pride and jealousy prevented them from speaking in affirmation of that and following it. Allaah (ﷻ) said,

﴿ الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴾ ﴿٤٦﴾ الْحَقُّ مِنْ رَبِّكَ  
فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٤٧﴾

**“Those to whom We gave the Book know him (i.e. the Prophet) as they know their own sons. And indeed, a party of them conceal the truth whilst they know it. The truth is from your Lord, so never be from amongst the doubters.”** [Sooratul-Baqarah 2:146-147]

So it is inevitable that the testimony that Muhammad is the Messenger of Allaah have the following affairs:

- Affirmation with the tongue.
- And belief with the heart.
- And following (*al-mutaaba'ah*) him (ﷻ).

So it is not enough to accept that he is the Messenger of Allaah and to speak of that without following him such that one does not obey him in his command and does not stay away from whatever he has prohibited, or to deny whatever he has informed about. Due to this, the Shaykh says in a beautiful passage in his *Thalaathatul-Usool*, “And the meaning of ‘I testify that Muhammad is the Messenger of Allaah’ is: To obey him in whatever he has commanded, to attest to whatever he has informed about, to remain far away from whatever he has prohibited and declared unlawful and to not worship Allaah, except through his *Sharee'ah*.”<sup>1</sup> So as long as the servant is testifying that he is the Messenger of Allaah, then it

<sup>1</sup> Refer to *Thalaathatul-Usool* (p. 71) of Muhammad Ibn 'Abdul-Wahhaab.

is inevitable that he be guided by whatever he (ﷺ) came with and that he not oppose him (ﷺ) with innovation and newly-invented affairs.

His statement, “The last of the Prophets,” means: the last of the Prophets, there is no other Prophet after him until the Day of Judgement. Due to this, he has been called the Prophet of the Hour. The Prophet (ﷺ) said, “The Hour and I have been sent like these two.” And he signaled with his index and middle finger.<sup>1</sup> So he is the Prophet of the Hour and his being sent is from the signs of the Hour. There is no Prophet after him. Allaah (ﷻ) said,

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ  
النَّبِيِّينَ ﴾

**“Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last of the Prophets.”** [Sooratul-Ahzaab 33:40]

The Prophet (ﷺ) said, “Indeed, there will come after me thirty liars. Every one of them will claim to be a Prophet, but I am the last of the Prophets. There is no Prophet after me.”<sup>2</sup>

So the one who does not believe that the Message ended with him (ﷺ) is a disbeliever. That is, the one who says, ‘It is permissible for there to be a prophet sent after the Messenger (ﷺ),’ this one is a disbeliever because he has rejected Allaah and His Messenger and the *ijmaa’* (consensus) of

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<sup>1</sup> Related by al-Bukhaaree (no. 6503-6504) and Muslim (no. 2950-2951), from the *hadeeth* of Sahl Ibn Sa’d and Anas (رضي الله عنه).

<sup>2</sup> **Saheeh:** Related by Aboo Daawood (no. 4252), at-Tirmidhee (no. 2219), Ahmad in *al-Musnad* (5/278) and al-Haakim in *al-Mustadrak* (4/496), from the *hadeeth* of Thawbaan (رضي الله عنه). It was authenticated by al-Albaanee in *Silsilatus-Saheehah* (no. 1683). And the likes of it is related by al-Bukhaaree (no. 3609) and Muslim (no. 157), from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

the Muslims, such as the *Qaadiyaaniyyah* who believe in the prophethood of Ghulaam al-Qaadiyaanee. Likewise, there are those who believe in the prophethood of Musaylamah and the prophethood of al-Aswad al-'Ansee.

And whosoever claims prophethood after the Prophet (ﷺ), then he is an apostate from Islaam due to that. So if he repents, then Allaah will accept his repentance, like the case of Tulayhah al-Asadee who claimed prophethood and then repented from that. So Allaah accepted his repentance and he was killed as a martyr (ﷺ). And there was Sujaah at-Tameemiyyah who claimed prophethood and then repented. So Allaah accepted her repentance. As for the one who claims prophethood or attests to the one who is claiming it, then he is a disbeliever, an apostate from the Religion of Islaam, because there is no prophet after the Messenger (ﷺ). And there is no need for a prophet after the Messenger. And there is no need for a book to be revealed after the *Qur'aan*, because Allaah has sufficed the world with this Messenger and with this Book. So his Message is common to all times and places. So it is common to all times up until the Hour is established and it is common to all places in the earth. All of them are included up until the Hour is established and the Message is all-encompassing and sufficient for the creation. The Messenger was only sent at a time of need and the world is not in need of another messenger after Muhammad (ﷺ) to be sent or for the revelation of a book after the *Qur'aan*.

As for the descent of 'Eesaa (ﷺ) during the end of time – as has been related in concurrent (*mutawaatir*) reports – then it is true. However, he will descend as a follower of this Messenger, Muhammad (ﷺ). He will rule by the *Sharee'ah* of Islaam and he will be a follower of the Prophet (ﷺ) and he will fight the Anti-Christ (*dajjaal*) and smash the cross and establish the *jizyah* (protection tax). And nothing will remain, except for the Religion of Islaam. So after the descent of *al-Maseeh*, nothing will remain, except for the Islaam that Muhammad (ﷺ) came with. So he will be a reviver of the Religion of Islaam and a follower of the Messenger (ﷺ). So there is no prophet after the Messenger, Muhammad (ﷺ).

He said, “and Messengers,” because some of the heretics say, “The Messenger says, “There is no Prophet after me.” And he did not deny that another messenger would be sent, because he said, “There is no Prophet after me.” So the prophethood is prohibited, but the messengership is not.’ How free is Allaah from all imperfections! Every Messenger is a Prophet. So there are generalities and specifics between them. So every Messenger is a Prophet, but not every Prophet is a Messenger.

And he said, “And the *eemaan* of a servant is not correct up until he believes in his Message and his Prophethood.” It is inevitable to testify to his Prophethood and to believe in his Messengership. That is, to believe that he is a Prophet-Messenger (ﷺ). And the Messengership is more general than the Prophethood. So whoever refuses to testify that he is the Messenger of Allaah, then he is a disbeliever. And if he does not affirm that he is the last of the Prophets and he permits that a messenger is sent after him, then he is a disbeliever. And some say that his Message was specific to the Arabs and not general to all people, as some of the Christians who believe in his message say. However, they say that he is a Prophet that is specific to the Arabs. And this is disbelief because it is inevitable to have *eemaan* in commonality of his (ﷺ) Message.



## From the Foundations of 'Aqeedah is Love for the Companions (ﷺ) of the Messenger of Allaah (ﷺ)

And the best of his *Ummah* is Aboo Bakr as-Siddeeq, then 'Umar al-Faarooq, then 'Uthmaan Dhun-Noorayn, then 'Alee al-Murtadaa, then the rest of the ten, then the people of Badr, then the people of the tree – those who took the oath of allegiance at ar-Ridwaan, then the rest of the Companions. May Allaah be pleased with them and they are pleased with Him.



### **Explanation:**

The Companions (ﷺ) are the best of generations within this *Ummah* and the best of the Muslims un-restrictedly, no one can equal them due to their distinction of having accompanied the Prophet (ﷺ) and having performed *Jihaad* along with him and received knowledge from him (ﷺ). So they have distinguishing qualities that others from amongst the Believers do not have. Indeed, the Prophet (ﷺ) said, “The best of you is my generation, then those who follow them, then those who follow them.”<sup>1</sup> And he (ﷺ) said, “Do not curse my Companions. So by the One in whose Hand my soul is, if one of you were to spend the likes of Uhud in gold, he would not reach the *mudd* of one of them, nor half of it.”<sup>2</sup> So he prohibited cursing, belittling and hating his Companions. Then he explained their excellence and that their deeds are better than the deeds of others. So take *sadaqah* (charity) as an example: if one person was to spend the likes of the mountain of Uhad in gold sincerely, he would not

<sup>1</sup> Related by al-Bukhaaree (no. 2651) and Muslim (no. 2535), from the *hadeeth* of 'Imraan Ibn Husayn (ﷺ).

<sup>2</sup> Related by al-Bukhaaree (no. 3673) and Muslim (no. 2541), from the *hadeeth* of Abee Sa'eed al-Khudree (ﷺ). And it was related by Muslim (no. 2540), from the *hadeeth* of Abee Hurayrah (ﷺ).

reach the *mudd* (amount held by both hands cupped together) – and that is a quarter of a *saa'* (four *mudds*) – which was spent by one of the Companions of the Messenger (ﷺ). So this is due to their (ﷺ) excellence and their status. And the deed becomes multiplied due to the nobility of the doer with Allaah (ﷻ).

So they are the best of generations within this *Ummah* unrestrictedly. And it is obligatory to love them, honour them, respect them and revere them and to not belittle a single one of them. And it is not permissible to enter into discussing whatever occurred between them during the time of *fitnah* (trial, tribulation). And it is not permissible for us to declare so and so from the Companions as erroneous and the other one correct because all of them were *mujtahidoon*. And it is not permissible to search for their errors and say, 'So and so did such and such,' because what they have from virtues cover up their errors if there are any. So if an error occurred from one of them (ﷺ), then he has from virtues that which covers up their errors. And their individuals are not infallible. Indeed, an error could occur from them individually. However, they have virtues that cover up this error. As for their consensus, then they are infallible in that. So the Companions are infallible as a group.

Then, they vary in degrees. So the best of them are the four Caliphs: Aboo Bakr, then 'Umar, then 'Uthmaan, then 'Alee. Then there are the rest of the ten for whom Paradise has been promised: Talhah, az-Zubayr, Sa'd Ibn Abee Waqqaas, Sa'eed Ibn Zayd, az-Zubayr Ibnul-'Awaam and Aboo 'Ubaydah 'Aamir Ibnul-Jarraah (ﷺ). The Prophet (ﷺ) testified for them that they would be in Paradise and he died whilst he was pleased with them. May Allaah be pleased with them and may they be pleased with Him. So they are the best of the Companions.

Then, the people of Badr are better than the others, because Allaah has made them known when He said, "Do whatever you wish, for you have been forgiven."<sup>1</sup> Then there are the people who took the oath of

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<sup>1</sup> Related by al-Bukhaaree (no. 3007) and Muslim (no. 2494), from the *hadeeth* of 'Alee (ﷺ).



allegiance at ar-Ridwaan – and that is the treaty of al-Hudaybiyyah – they took the oath of allegiance under the tree. Allaah (ﷺ) said,

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ ﴾

**“Certainly was Allaah pleased with the Believers when they pledged allegiance to you, (O Muhammad), under the tree, and He knew what was in their hearts, so He sent down tranquility upon them.”** [Sooratul-Fath 48:18]

Allaah (ﷺ) informed that He was pleased with them, so He bestowed His pleasure upon them. Then there are the *Muhaajiroon* (emigrants) and the *Ansaar* (helpers). Due to this, the *Muhaajiroon* are always mentioned before the *Ansaar* in the *Qur’aan*. Allaah (ﷺ) said,

﴿ وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ ﴾

**“And the first forerunners in the faith amongst the *Muhaajireen* and the *Ansaar*.”** [Sooratut-Tawbah 9:100]

And Allaah (ﷺ) said,

﴿ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ ﴾

**“For the poor emigrants who were expelled from their homes and their properties.”** [Sooratul-Hashr 59:8]

And then He said,

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ ﴾

“And also for those who were settled in the Home (i.e. al-Madeenah).” [Sooratul-Hashr 59:9]

Meaning: the *Ansaar*. So the mention of the *Muhaajireen* comes before the *Ansaar*. So they are better because they left their native lands, their properties and their children and went out for the assistance of Allaah and His Messenger.

﴿ وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴾

“And supporting Allaah and His Messenger. Those are the truthful.” [Sooratul-Hashr 59:8]

Allaah praised them for truthfulness, so they vary in levels of excellence. May Allaah be pleased with them and may they be pleased with Him.

And whosoever accepted Islaam before the conquest of Makkah, then they are better than those who accepted Islaam in the year of the conquest or after it. Allaah (ﷻ) said,

﴿ لَا يَسْتَوِي مِنْكُمْ مَنۢ أَنفَقَ مِنۢ قَبْلِ الْفَتْحِ وَقَتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِنۢ بَعْدِ وَقَتَلُوا ﴾

“Not equal amongst you are those who spent before the conquest and fought and those who did so after it. Those are greater in degree than they who spent afterwards and fought.” [Sooratul-Hadeed 57:10]

So those who accepted Islaam before the conquest are better than those who accepted Islaam after the conquest. However, all of them shared in

accompanying the Messenger of Allaah (ﷺ) as a general excellence and they varied in degrees amongst themselves.

He said, “And the best of his *Ummah* is Aboo Bakr as-Siddeeq (رضي الله عنه),” because he was the first of the Rightly Guided Caliphs. And he is the one whom the Companions chose and pledged allegiance to after the Messenger (ﷺ), because he was the best of them.

He said, “then 'Umar al-Farooq,” because he was the Caliph after Abee Bakr. Indeed, Aboo Bakr chose him and delegated him. This proves that he was the best of the *Ummah* after Abee Bakr.

He said, “then 'Uthmaan.” He was the third one because the six Companions of the *shooraa* (consultative body) who were delegated by 'Umar chose 'Uthmaan for his excellence and high status.

He said, “then 'Alee al-Murtadaa.” 'Alee Ibn Abee Taalib (رضي الله عنه) was the son of the uncle of the Messenger (ﷺ) and the husband of his daughter and the father of *al-Hasanayn* (two Hasans). And from his virtues are that he, “loves Allaah and His Messenger and Allaah and His Messenger love him,”<sup>1</sup> as the Prophet (ﷺ) said. So he (رضي الله عنه) has magnificent virtues and this is the meaning of the statement of the Shaykh.

“...then the rest of the ten,” that is, the ten who were given glad-tidings of Paradise.

He said, “then the people of Badr,” because Allaah informed about them when He said, “Do whatever you wish, for you have been forgiven.”<sup>2</sup>

He said, “then the people of the tree – those who took the oath of allegiance at ar-Ridwaan,” those who took the oath of allegiance with the

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<sup>1</sup> Related by al-Bukhaaree (no. 2975) and Muslim (no. 2407), from the *hadeeth* of Salamah Ibnul-Akwa' (رضي الله عنه).

<sup>2</sup> Related by al-Bukhaaree (no. 3007) and Muslim (no. 2494), from the *hadeeth* of 'Alee (رضي الله عنه).

Messenger (ﷺ) under the tree for fighting. They took the oath of allegiance for death when the polytheists prevented the Messenger (ﷺ) and his Companions from entering into Makkah for the 'Umrah. So he (ﷺ) sent 'Uthmaan Ibn 'Affaan (رضي الله عنه) to confer with them. So a rumour came that 'Uthmaan had been killed. So when that happened, the Prophet (ﷺ) made up his mind to fight them. So he sought the oath of allegiance from his Companions and they gave it to him. They were one thousand four hundred and they took the oath of allegiance for death. Then it became clear that 'Uthmaan (رضي الله عنه) had not been killed. Then the treaty occurred between the Messenger (ﷺ) and the people of Makkah, as is well-known. And the point is that Allaah has mentioned this oath and praised its people and He is pleased with them.

He said, "then the rest of the Companions," because they shared in the *suhbah* (accompanying the Prophet). So all of them were Companions of the Messenger of Allaah (ﷺ), the first of them and the last of them. No one can be equal to them.



## The Madhhab of Ahlus-Sunnah wal-Jamaa'ah is to Refrain from Speaking about Whatever Disputes Occurred Between the Companions (ﷺ)

And I support the Companions (ﷺ) of the Messenger of Allaah (ﷺ). And I mention their good qualities and I am pleased with them and I seek forgiveness for them. And I refrain from mentioning their faults and I remain silent about whatever disputes occurred between them. And I believe in their excellence, acting in accordance with the statement of Allaah (ﷻ),

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

“And there is a share for those who came after them saying: Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any resentment towards those who have believed. Our Lord, indeed You are Most Kind, Most Merciful.”  
[Sooratul-Hashr 59:10]



### Explanation:

His statement, “And I support the Companions (ﷺ) of the Messenger of Allaah (ﷺ),” means: I support them with love, reverence, following them and taking them as an example. This is the meaning of supporting them, contrary to the people of deviation and the people of misguidance – and at the head of them are the *Shee'ah* who belittle the Companions of the

Messenger of Allaah (ﷺ), curse them and declare them disbelievers. And the *Shee'ah* say, 'They have oppressed the Family of the Prophet (ﷺ) and they have taken the caliphate and seized it illegally when it is for the Family of the Prophet.' Likewise, they lie and fabricate slanders upon the Muslims. And *Ahlus-Sunnah* are also contrary to the *Khawaarij* who declare the Companions disbelievers, fight them and declare their blood to be lawful.

He said, "And I mention their good qualities." This is the obligation upon every Muslim, that he must mention their good qualities and be pleased with them. And he must say, 'May Allaah be pleased with them (*radiyallaahu 'anhum*).' When anyone from amongst them is mentioned, the Muslim must say, 'May Allaah be pleased with him (*radiyallaahu 'anhu*),' because Allaah said,

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ

الشَّجَرَةِ ﴾

**"Certainly Allaah was pleased with the Believers when they pledged allegiance to you, (O Muhammad), under the tree."** [Sooratul-Fath 48:18]

So may Allaah be pleased with them and may they be pleased with Him.

And the Muslim must be pleased with them, praise them and not belittle anyone from amongst them or search for their errors and publicize their errors, as is done by the people of deviation and the people of misguidance or the ignoramuses who say, 'We are researching history and we want to study history.' And they research concerning the Companions and whatever occurred between them during the time of *fitnah* (trial, tribulation). The *fitnah* is something that happened; they did not choose the *fitnah*. However, it was pre-destined by Allaah and the *fitnah* fell upon them and they were tried by it. So this occurred without their (ﷺ) choice and they wanted goodness. They wanted to support the

Religion and they performed *ijithaad* (independent reasoning) in this. So we do not ever enter into this, and if we were to enter into it, then we would excuse them.

He said, “and I seek forgiveness for them,” acting in accordance with the *Qur’aan*. Allaah (ﷻ) said,

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا  
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا  
لِلَّذِينَ آمَنُوا ﴾

“And there is a share for those who came after them saying: Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any resentment towards those who have believed.”  
[Sooratul-Hashr 59:10]

When Allaah mentioned the *Muhaajireen* and the *Ansaar*, He said,

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا  
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ ﴾

“And there is a share for those who came after them saying: Our Lord, forgive us and our brothers who preceded us in faith.” [Sooratul-Hashr 59:10]

This is the position of the Muslim towards the Companions of the Messenger of Allaah (ﷺ).

He said, “And I refrain from mentioning their faults.” So I do not search for their faults and I do not uncover the things that have been said.

Shaykhul-Islam Ibn Taymiyyah (d.728H) - رحمه الله - said in *al-Waasitiyyah*, “The narrations related about their faults contain that which is a lie and they contain that which has been added to, omitted and had its context changed. And they are excused for that which is authentic from these narrations, either as *mujtahidoon* who are correct so they have two rewards, or as *mujtahidoon* who erred so they have one reward.”<sup>1</sup> And whatever the case may be, they are rewarded. Then, they have excellence that covers up whatever occurred from errors, which occurred from their individuals. So the companionship covers up all of this.

And as for whatever disputes occurred between them during the time of *fitnah* (trial, tribulation), then this was not by their choice. They were tried due to the misguided callers who hid amongst them, such as 'Abdullaah Ibn Saba' and those who followed him. So they began to spread the *fitnah* up until it turned into war. The first *fitnah* was belittlement of the ruler, when they belittled 'Uthmaan and reviled him. Then they reviled his family until they killed 'Uthmaan (رضي الله عنه). So when they killed him, this opened up the door for fighting and *fitnah*. So this is an affair that fell upon the Companions (رضي الله عنهم) and they were tried by it. So we do not enter into whatever disputes occurred between them by declaring 'Alee to be in error or declaring Mu'aawiyah to be in error. So do not ever enter into this. All of this occurred from *ijtihad* (independent reasoning), all of them wanted to aid the truth.

He said, “And I believe in their excellence.” We believe that they are the best of the *Ummah*. So this belief is obligatory. Allaah (سبحانه وتعالى) said,

﴿ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا  
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا  
لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴾

<sup>1</sup> Refer to *al-'Aqeedatul-Waasitiyyah* (p. 44) of Ibn Taymiyyah.



**“And there is a share for those who came after them saying: Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any *ghill* (resentment) towards those who have believed. Our Lord, indeed You are Most Kind, Most Merciful.”**  
[Sooratul-Hashr 59:10]

And *al-ghill* is hatred and rancour. So there must not be in your chest and in your heart any hatred, resentment or rancour for anyone from the Companions of the Messenger of Allaah (ﷺ).



﴿﴾

## The 'Aqeedah of Ahlus-Sunnah Concerning the Mothers of the Believers

And I am pleased with the mothers of the Believers, who are purified from every evil.



### *Explanation:*

And the Shaykh (ﷺ) was pleased with the mothers of the Believers – the wives of the Prophet (ﷺ). So they are the mothers of the Believers in status and respect, not in lineage. However, they are such in status and reverence. And the Prophet (ﷺ) is the father of the Believers in status, not in lineage.

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ ﴾

**“Muhammad is not the father of any of your men.”**

[Sooratul-Ahzaab 33:40]

Meaning: in lineage. So this is a refutation upon those who say, ‘Zayd Ibn Haarithah was the son of the Messenger (ﷺ).’ And Allaah has negated this. However, this does not mean that he is not their father in status and reverence. Allaah (ﷻ) said,

﴿ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ﴾

**“And his wives are their mothers.”** [Sooratul-Ahzaab

33:6]

And there occurs in another recitation of the *Qur'aan*, "And he is a father for them."<sup>1</sup> Meaning: in status and reverence.

As for them being the mothers of the Believers, then this occurs in the text of the *Qur'aan*, which is recited until the Day of Judgement,

﴿ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ﴾

"And his wives are their mothers." [Sooratul-Ahzaab 33:6]

Meaning, it is not permissible for anyone to marry them after the Messenger (ﷺ), because they are his wives in Paradise.

﴿ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا  
أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴾

"And it is not lawful for you to harm the Messenger of Allaah or to marry his wives after him, ever. Indeed, that would be an enormity in the sight of Allaah."  
[Sooratul-Ahzaab 33:53]

So they are unlawful upon the *Ummah*, because they are his (ﷺ) wives in the worldly life and in the Hereafter. And that is enough of a virtue for them. They are also unlawful due to what they carried from knowledge and *Sharee'ah* that they conveyed to the *Ummah*. They carried it from the Messenger of Allaah (ﷺ). So they have excellence and they have reverence. May Allaah be pleased with all of them.

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<sup>1</sup> It was recited by Ubayy Ibn Ka'b, Ibn 'Abbaas, Mujaahid (d.104H), 'Ikrimah, Qataadah (d.104H) and al-Hasan (d.110H) - ﷺ. Refer to *ad-Durrul-Manthoor* (6/567) of as-Suyootee.

And those who revile the wives of the Prophet (ﷺ) are, in reality, reviling the Prophet (ﷺ). So those who revile 'Aa'ishah (رضي الله عنها) – they are the *Shee'ah* – they are reviling the Messenger (ﷺ), because the Messenger loved her and he loved her father. And she had rank with the Messenger (ﷺ), he was pleased with her and he passed away between the morning and night whilst his (ﷺ) head was in her lap. And she has magnificent virtue due to her closeness to the Prophet (ﷺ). And the revelation was sent down upon the Messenger (ﷺ) whilst he was in her bed. And she has great virtues.

So the *Shee'ah* who revile 'Aa'ishah (رضي الله عنها), there is no doubt that these ones are displaying enmity towards the Messenger (ﷺ) and harming him by that. So whoever harms 'Aa'ishah, then he has harmed the Messenger (ﷺ). And Allaah revealed her innocence from what she was accused of by the hypocrites in the story of the slander,

﴿أُولَٰئِكَ مُرَرَّوْنَ بِمَا يَقُولُونَ﴾<sup>ط</sup>

“They are declared innocent of what they say.”  
[Sooraturun-Noor 24:26]

Allaah (ﷻ) said,

﴿الْحَيِّثُ لِلْحَيِّثِينَ وَالْحَيُّثُونَ لِلْحَيِّثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ﴾<sup>ط</sup>

“Evil words are for evil men, and evil men are subjected to evil words. And good words are for good men, and good men are an object of good words.”  
[Sooraturun-Noor 24:26]

Allaah would never choose for His Prophet (ﷺ) a woman who was treacherous in her bed. So if she is reviled, then the Prophet (ﷺ) is reviled. And when the Prophet (ﷺ) is reviled, then this is revilement of Allaah (ﷻ) and this is disbelief, major disbelief.

And those who do not declare 'Aa'ishah (رضي الله عنها) innocent from that which the hypocrites accused her, these ones are disbelievers because they have rejected Allaah and His Messenger and the consensus of the Muslims.

And before her was Maryam Ibnah 'Imraan, the Jews – may Allaah curse them – accused her. So Allaah declared her innocent from that which they said. So the *Shee'ah* have amongst them doubts from the Jews from a number of angles and this is the most disgraceful of them.



## ﴿﴾ Miracles of the Awliyaa'

And I affirm the miracles of the *awliyaa'* (close allies of Allaah) and whatever they have from insightfulness.



### **Explanation:**

When the author (﴿﴾ finished speaking about what was obligatory with regards to the Messenger (﴿﴾) and what was obligatory with regards to his Companions and what was obligatory with regards to his Family (﴿﴾, he then proceeded to clarify the belief regarding the miracles of the *awliyaa'* (close allies of Allaah).

And *al-karaamaat* is the plural of *karaamah*. And it is an affair that exceeds what is ordinary, it exceeds that which is ordinary. And it occurs from Allaah (﴿﴾, the human being has no part in it. If it occurs at the hands of a Prophet, then it is a miracle. For example:

- A small amount of food became plentiful in the hands of the Prophet (﴿﴾ and water flowed from his fingers. And greater than that is the revelation of the *Qur'aan*, and it is a magnificent miracle for the Messenger (﴿﴾ and the *Jinn* and mankind are incapable of coming with a *soorah* like it.
- The staff of Moosaa (﴿﴾ and the hand of Moosaa and the seven signs that Allaah gave to Moosaa (﴿﴾.
- What was given to 'Eesaa (﴿﴾ from giving life to the dead and curing the sick and the lepers.

So these are miracles and what was given to our Prophet (﴿﴾ from miracles are very many.

As for if an extraordinary event occurs at the hands of a righteous servant who is not a prophet, then it is a miracle from Allaah (ﷻ), such as when Maryam was secluded in a place and had taken up concealing herself from the people, sustenance came to her in her place.

﴿كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ط﴾

“Every time Zakariyyah entered upon her in the prayer chamber, he found with her provision.” [Soorah Aali-'Imraan 3:37]

Meaning, the place of prayer in which she prayed. Whenever he entered her place of Prayer, and that was her Prayer chamber (*mihraab*),

﴿وَجَدَ عِنْدَهَا رِزْقًا ط قَالَ يَمْرُؤُا أَنَّى لَكَ هَذَا ط قَالَتْ هُوَ مِّنْ عِنْدِ اللَّهِ ط إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

“He found with her provision. He said: O Maryam, from where is this coming to you? She said: It is from Allaah. Indeed, Allaah provides for whom He wills without account.” [Soorah Aali-'Imraan 3:37]

And there is the example of what occurred with the people of the cave (*al-kahf*) from miracles, because they were Believers. They were free from the religion of the polytheists. And they left the land and sought shelter in a cave, they were fleeing for their Religion. So Allaah imposed sleep upon them for long years, until their hair and nails had grown long and they had turned from side to side. And many years had passed, but they had not aged at all whilst they were asleep. This is from the miracles of *awliyaat*.

And Shaykhul-Islam Ibn Taymiyyah (d.728H) has a book entitled, *'The Criterion between the Allies of ar-Rahmaan and the Allies of ash-Shaytaan.'*<sup>1</sup> This is a very valuable book concerning this topic.

As for when an extraordinary event happens at the hands of a disbeliever, or a magician, then this is not a miracle. It is only a satanic event. So the magician may fly in the air and walk upon water and enter into a fire that does not burn him. And this is a satanic action, it is not a miracle. And it is a trial and a test.

So we believe in the miracles of the *awliyyaa'* and that they are privileges from Allaah. The people of knowledge have stated, 'The miracles of the *awliyyaa'* are in fact miracles of the Prophets, because they could not have achieved these miracles except by their following of the Prophets.'<sup>2</sup> So they are miracles of the *awliyyaa'* and miracles of Prophets – may peace and salutations be upon them. And the people are divided into three categories with regards to the miracles, two extremes and a middle path:

**The First Extreme:** Those who deny the miracles. And they are the *Mu'tazilah*, they deny the miracles of the *awliyyaa'* and they say, 'There are no miracles and no extraordinary events,' because they rely upon their intellects and they do not rely upon the proofs. So they deny the miracles.

**The Second Extreme:** A faction that goes to extremes in affirming the miracles, to the extent that they consider the extraordinary actions of the magicians, fortunetellers and the *Soofiyyah* to be miracles. These are all satanic actions and not miracles. These ones have gone to extremes in affirming the miracles, to the extent that they believe that everything which opposes the ordinary is a miracle, even if it occurred at the hands of a magician and a soothsayer and a polytheist. So they say, 'This is a miracle.' Due to that, they worship the graves and say, 'Indeed, the inhabitant of this grave achieved miracles and he achieved such and

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<sup>1</sup> This is the book, *al-Furqaan bayna Awliyyaa'ir-Rahmaan wa Awliyyaa'ish-Shaytaan.*

<sup>2</sup> Refer to *an-Nubuwwaat* (p. 130) of Ibn Taymiyyah.



such.' And they request assistance from him and this is extremism with regards to the performers of miracles.

**The Third:** *Ahlu-Sunnah wal-Jamaa'ah*. So they are the middle path, they affirm the authentic miracles. As for the extraordinary satanic events and whatever occurs at the hands of the devils, then these are not miracles. They are only devilish events, trials and tests. So the magician can fly in the wind and walk upon the water and do various things, but this is through the actions of the devils. Indeed, he may be informed of unseen things because the devils inform him. When he worships them and obeys them, they serve him.

﴿ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا ﴾

“Our Lord, some of us made use of others, and we have now reached our term which You appointed for us.” [Sooratul-An'aam 6:128]

So when the human being draws close to the *Jinn* and obeys them, they serve him. And they are capable of that which the human being is not capable. So the ignorant one thinks that this is a miracle, but it is not a miracle. It is only a devilish act. So it is obligatory to be aware of these affairs. So the miracles cannot be denied unrestrictedly and they cannot be affirmed unrestrictedly. They must be elaborated upon so that the person can be upon insight with regards to them.

And he said, “...and whatever they have from insightfulness.” Meaning: discernment. Allaah gives some of the Believers intuitive knowledge, with which they are able to discern things and they occur just as they perceived them.



## A Word of Caution about the *Awliyaa'*

However, they are not deserving of anything from the right of Allaah (﴿﴾) and one must not seek from them anything that only Allaah can give.



### *Explanation:*

He said, “they are not deserving of anything from the right of Allaah (﴿﴾).” This is a caution from the author (﴿﴾) and it is a refutation upon those who go to extremes concerning the performers of miracles. And they worship the *awliyaa'* (close allies of Allaah) and the righteous instead of Allaah and they say, ‘They have performed miracles.’

Likewise, there are the grave-worshippers who draw close to the dead. And they believe that some of the living ones have reached the level where they are able to help them and give them things that no one is capable of besides Allaah; built upon the basis that they have miracles. So they say, ‘Indeed, he has miracles and this is a proof that he can bring about benefit and remove harm.’

So the author (﴿﴾) refutes these people. And most of what the grave-worshippers are upon is built upon this delusion: extremism with regards to the performers of miracles. So we love the righteous and those who have had miracles occur at their hands. We love them, we respect them and we take them as examples, but we do not give them anything from worship as these feeble-minded ones do.

He said, “...from the right of Allaah (﴿﴾).” And the right of Allaah is worship, as the Prophet (﴿﴾) said, “And the right of Allaah upon the

servants is that they worship Him and do not associate anything in worship along with Him.”<sup>1</sup>

And he said, “...and one must not seek from them anything that only Allaah can give,” such as providing sustenance, curing the sick, granting a child and other than that. No one is capable of doing this besides Allaah. As for what they are capable of doing from the affairs of the worldly life, then this can be sought from them if they are living, even if they do not have miracles to their credit. You can request from a person that he assist you with wealth, such as when someone is wealthy, you request a loan from him, or that he gives you charity. And if you have fallen into difficult circumstances, you request that he help you out of those circumstances. There occurs in the *hadeeth*, “Whosoever assists his brother with a need, then Allaah assists him with his need. And whosoever relieves a difficulty from a Muslim, then Allaah will relieve his difficulties on the Day of Judgement.”<sup>2</sup> So one can seek assistance from the creation in that which they are capable of granting, as Allaah (ﷻ) said,

﴿ فَاسْتَعْنِثْهُ الَّذِي مِنْ شَيْعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ ﴾

“And one from his faction called for help to him against the one from his enemy.” [Sooratul-Qasas 28:15]

He sought help from Moosaa (ﷺ).

﴿ الَّذِي مِنْ شَيْعَتِهِ ﴾

“...one from his faction...” [Sooratul-Qasas 28:15]

<sup>1</sup> Related by al-Bukhaaree (no. 2856) and Muslim (no. 30), from the *hadeeth* of Mu'aadh Ibn Jabal (رضي الله عنه).

<sup>2</sup> Related by al-Bukhaaree (no. 2442) and Muslim (no. 2580), from the *hadeeth* of Ibn 'Umar (رضي الله عنهما).

From the children of Israa'eel...

﴿ عَلَى الَّذِي مِنْ عَدُوِّهِ ﴾

“...against the one from his enemy...” [Sooratul-Qasas 28:15]

From the family of Fir'awn...

﴿ فَوَكَرَهُ مُوسَىٰ ﴾

“So Moosaa struck him.” [Sooratul-Qasas 28:15]

He rescued this oppressed man. Likewise, a man can seek help from his companions during a war and other than it. He can seek assistance from them. So there is no problem in seeking help from the living if they are able to grant it. Allaah (ﷻ) said,

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and transgression.” [Sooratul-Maa'idah 5:2]

As for seeking help from the dead, then it is not permissible at all, because the dead are not able to do anything, not the Messenger (ﷺ) nor other than him. They are in a world and you are in another world. So you cannot seek anything from the dead with the argument that they have performed miracles and that they are able to do things. This is false. So nothing can be sought from the dead, even if they were from the most excellent of people.

Likewise, something that only Allaah is capable of granting cannot be sought from the living. Curing the sick or granting a child or providing sustenance cannot be sought from them. So something that only Allaah (ﷻ) can grant cannot be sought from the creation.





## The Ruling upon Testifying for a Specific Person that He is in Paradise or the Fire

And I do not testify for anyone from amongst the Muslims that he is in Paradise or the Fire, except for those whom the Messenger of Allaah (ﷺ) has testified. However, I have hope for the doer of good and I fear for the doer of evil. And I do not declare anyone from amongst the Muslims a disbeliever due to a sin and I do not take him out of the sphere of Islaam.



### *Explanation:*

This is the belief of *Ahlu-Sunnah wal-Jamaa'ah*. They do not testify for anyone specifically that he is in Paradise, even if he was from the righteous. And they do not testify that anyone is in the Fire, even if he was from the disbelievers. This is like when you say, 'This one is from the people of Paradise,' or, 'This one is from the people of the Fire.' This is not permissible, except for one whom Allaah has informed about the Unseen, and he is the Messenger (ﷺ). And Allaah did not inform him about all of the Unseen. However, He informed him about some of the Unseen and due to that, the Messenger (ﷺ) testified for people that they would be in Paradise. So we testify that those ones are from the people of Paradise, such as the ten who were given the good news of Paradise from the Companions of the Messenger of Allaah (ﷺ) and they are: the Four Caliphs, Talhah, az-Zubayr, Sa'd, Sa'eed, 'Abdur-Rahmaan Ibn 'Awf, Aboo 'Ubaydah and 'Aamir Ibnul-Jarraah. The Messenger of Allaah (ﷺ) testified for these ones that they would be in Paradise. And the Prophet (ﷺ) gave Thaabit Ibn Qays Ibn Shamaas the good news of Paradise. So we testify for these ones, because the Messenger testified for them specifically. So we say, 'So and so is in Paradise, Aboo Bakr is in Paradise, 'Umar is in Paradise and Talhah and az-Zubayr too. All of these ones are in Paradise, because the Messenger informed about them that they are in Paradise.

And the Messenger (ﷺ) did not speak from his own desire. And even though this was from the Unseen, Allaah informed the Messenger (ﷺ) about the Unseen.

﴿عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٦٦﴾ إِلَّا مَن آرَضَىٰ  
مِن رَّسُولٍ﴾

“He is Knower of the Unseen, and He does not disclose His knowledge of the Unseen to anyone except whom He has approved of from the Messengers.” [Sooratul-Jinn 72:26-27]

Allaah informed the Messengers about something from the Unseen affairs if it brought about a benefit for mankind.

Likewise, if someone was a disbeliever or a *faasiq* (disobedient sinner), then we do not testify that he is in the Fire, because we do not know how he ended up. We do not testify for anyone that he is in Paradise, even if he is from the righteous, because we do not know how he ended up and how he died. And we do not testify that anyone is in the Fire, even if he was a disbeliever, because we do not know how he died. And the Prophet (ﷺ) said, “Indeed, the servant performs the deeds of the people of the Fire until nothing remains between him and the Fire except an arm span. So the Book passes before him, so he performs a deed of the people of Paradise, so he enters it. Indeed, a man performs the deeds of the people of Paradise until nothing remains between him and Paradise except an arm span. So the book passes before him, so he performs a deed of the people of the Fire, so he enters it.”<sup>1</sup>

And no one knows in what state the people will die, except for Allaah (ﷻ). So we do not testify for a specific person. As for the general view,

<sup>1</sup> Related by al-Bukhaaree (no. 3208) and Muslim (no. 2643), from the *hadeeth* of Ibn Mas'ood (رضي الله عنه).

then we testify that the disbelievers are in the Fire, without specifying any particular person. We say, 'The disbelievers are in the Fire and the Believers are in Paradise in general.' Allaah (ﷻ) said about Paradise,

﴿ أُعِدَّتْ لِلْمُتَّقِينَ ﴾

“...prepared for the righteous...” [Soorah Aali-'Imraan 3:133]

And Allaah said about the Fire,

﴿ أُعِدَّتْ لِلْكَافِرِينَ ﴾

“...prepared for the disbelievers...” [Soorah Aali-'Imraan 3:131]

So there is no doubt that the disbelievers will be in the Fire, without specifying particular individuals, except with previous testimony. And there is no doubt that the Believers will be in gardens of Paradise, without specifying particular individuals, except with previous testimony from the one who does not speak from his own desire (ﷻ).

And these are good manners with Allaah (ﷻ). So we do not testify for any specific person, except with proof. However, we have hope for the doer of good and we fear for the doer of evil.

The author (ﷻ) said, “And I do not declare anyone from amongst the Muslims a disbeliever due to a sin and I do not take him out of the sphere of Islaam.” This is the *'aqeedah* of *Ahlu-Sunnah wal-Jamaa'ah*. They do not declare the Muslims disbelievers due to major sins, which are lesser than *Shirk*, such as *zinaa* (adultery, fornication), theft, consuming intoxicants and eating usury. These are deadly major sins. However, they do not make someone a disbeliever. Rather, they mean that the person is deficient in *eemaan* and they mean that he is subject to the will



of Allaah. If He wishes, He will punish him and if He wishes, He will forgive him.

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

**“Indeed, Allaah does not forgive *Shirk* (association) with Him, but He forgives whatever is less than that for whomsoever He wills.”** [Sooratun-Nisaa’ 4:48]

So we do not declare anyone a disbeliever, except the one whom Allaah and His Messenger have declared as such, with proofs from the Book, the *Sunnah* and the *ijmaa’* (consensus) of the people of knowledge.

As for us declaring people disbelievers due to major sins that are beneath *Shirk*, then this is the *madhhab* of the misguided *Khawaarij* and the *Mu’tazilah* who judge the perpetrators of major sins to be disbelievers who will abide in the Fire forever – we ask Allaah for protection. This is a false belief that opposes the proofs.

However, the one who declares lawful (*halaal*) that which is unlawful (*haraam*) by consensus, then he is a disbeliever, like if one declares usury, or intoxicants, or adultery lawful, or he declares unlawful something that is lawful by consensus, then this one is a disbeliever because he has rejected Allaah and His Messenger and the consensus of the Muslims. So the issue of *takfeer* has general rules according to *Ahlu-Sunnah wal-Jamaa’ah*. As for the one who merely commits a major sin that is less than *Shirk*, then this one is in danger without a doubt and he has been threatened with the Fire and with the anger of Allaah. However, we do not judge him to be a disbeliever. Rather, we say: He is a Believer who is deficient in *eemaan*. And in the Hereafter, he is subject to the threat that has been mentioned. If Allaah wills, He will pardon him and if He wills, He will punish him. However, if He punishes him, he will not abide in the Fire forever like the disbelievers. Rather, he will be taken out of it and placed in Paradise.

And he does not leave the sphere of Islaam. Rather, he remains within the sphere of Islaam. So the basis of Islaam and the basis of *eemaan* are still with him. However, his *eemaan* is weak because acts of disobedience cause *eemaan* to become deficient.

And look at the speech of this Imaam, whom his adversaries have said about him that he declares the Muslims to be disbelievers. So he negates from himself this false accusation and he clarifies what he is upon.



## ***Jihaad* is Performed with the Rulers, Whether They are Righteous or Sinful**

I hold that *Jihaad* is continuous, it is to be performed along with every ruler, whether he is righteous, or sinful. And the congregational Prayer behind them is permissible.



### **Explanation:**

*Jihaad* is to struggle to one's utmost in fighting the disbelievers in order to make the word of Allaah uppermost. So the intent behind *Jihaad* is to raise high the word of Allaah, to spread *Tawheed* and the eradicate *Shirk*, because the Religion is for Allaah (ﷻ). Allaah (ﷻ) said,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**“And I did not create the *Jinn* and mankind, except to worship Me.” [Sooratudh-Dhaariyaat 51:56]**

So worship is the right of Allaah. So whoever worships other than Allaah, then he must be invited to return back to Islaam and to repentance and to sincerely profess *Tawheed*. So if he refuses, then he is to be fought.

This is because Allaah sent His Messenger (ﷺ) with the *da'wah* (call) and *Jihaad*. He sent him with the *da'wah* firstly, then *Jihaad* after this so that disbelief would not become widespread. Allaah (ﷻ) said,

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ﴾

“And fight them until there is no more *fitnah* (disbelief, discord, civil strife) and until the Religion is for Allaah.” [Sooratul-Baqarah 2:193]

And there occurs in another *ayah*,

﴿ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ﴾

“...and until all of the Religion is for Allaah.”  
[Sooratul-Anfaal 8:39]

“...until there is no more *fitnah*,” means: *Shirk*. “...and until the Religion is for Allaah,” there is not within it any worship of the creation. Rather, the worship is directed towards the Creator (ﷻ).

This is the intent behind *Jihaad*. It is to spread *Tawheed* and to obliterate *Shirk* from the earth, because Allaah has created the creation for His worship. So if they worship something other than Him, then they must either repent and recant, or they are to be fought, because if they were left alone, they would spread disbelief, because the disbelievers call to disbelief. So if the disbelief of the disbeliever is widespread, then he must be fought. As for when his disbelief is limited to himself and he does not call to it and he is not active in spreading disbelief and it is restricted only to him only, then this one is not fought. For example, there are the elderly from the disbelievers, the women, the children and the monks in their hermitages; these ones are not to be fought because their disbelief is restricted to their selves. Likewise, the one who has yielded to *Islaam* and he pays the *jizyah* (security tax), then he is not to be fought. Rather, he is left alone upon his Religion and the *jizyah* is taken from him and he becomes subservient to the rulings of *Islaam*. The evil of this one is limited to him only. And it is well-known that the *jizyah* is taken from the one who does not call to disbelief. So if he were to call to disbelief, he would have violated his contract. So he is subservient under the ruling of *Islaam* and he pays the *jizyah*, within which is a humiliation and servility. So this one is left alone, as is the elderly man, the young boy,

the children and the women. The disbelief of these ones does not spread to others. Likewise, the monks who have abandoned the people and isolated themselves in their hermitages for worship, these ones are not to be fought.

This proves that the Religion of Islaam is not a Religion of violence and spilling blood. It is only a Religion of mercy and justice. Islaam desires to take the people out of the darkness and into the light for their own benefit. And how many benefits has *Jihaad* brought to the people? So those who embraced Islaam from amongst the disbelievers, from the foreigners, Allaah saved them from the Fire. If they had been left alone, they would have become the people of the Fire. So they embraced Islaam and they excelled in their Islaam and produced extraordinary Scholars. So these are the fruits of *Jihaad* in the path of Allaah (ﷺ). So *Jihaad* is the top of the hump of Islaam. However, *Jihaad* has conditions:

**The First Condition:** The Muslims must have strength. They must be strong enough to perform *Jihaad* against the disbelievers. That is, they must be ready and prepared for *Jihaad* against the disbelievers. So when they are not prepared, such as when they have a weakness and the disbelievers are stronger than them, then if the Muslims were to fight with the disbelievers, they would destroy the agriculture of the Muslims. So it is not permissible to fight them in such a condition, because this will result in a harm that is greater than the benefit and it is the disbelievers gaining authority over the Muslims. Due to this, the Prophet (ﷺ) remained in Makkah for thirteen years sufficing with calling to Allaah. And the Muslims were harmed and disturbed, but they were not commanded with *Jihaad*. Rather, Allaah commanded them to be patient and to withhold from fighting until Allaah (ﷻ) permitted them to perform *Jihaad*.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا

الزَّكَاةَ ﴾

**“Have you not seen those who were told: Restrain your hands from fighting and establish the Prayer and give the *zakaat* (alms).” [Sooratun-Nisaa‘ 4:77]**

This was in Makkah. They were commanded to refrain from fighting. However, along with this, they carried out the call to Allaah (ﷻ). So when the Prophet (ﷺ) migrated to al-Madeenah and Islaam became widespread and the Muslims gained strength, Allaah commanded them with *Jihaad*, because they had become strong and they had prepared for *Jihaad*. This is not specific to the early time. This is general for the Muslims until the last days. If they have strength and capability, then it is obligatory upon them to give *da'wah* and perform *Jihaad*. And when they do not have power, then they must remain upon giving *da'wah*. As for the *Jihaad*, then they must delay it until the time that they are capable of that, because if they were to fight whilst they are weak, the disbelievers would surely gain authority over them and overwhelm them.

**The Second Condition:** The *Jihaad* must occur under a banner that is launched by the ruler of the Muslims. Everyone does not perform *Jihaad* and everyone does not fight and everyone does not form a group. This is not permissible in Islaam. This brings harm upon the Muslims themselves before they can harm the disbelievers, because the Muslims will end up killing each other. Every person wants to be victorious. And it has been learned from previous experience that whenever various factions of Muslims fought the enemy, they would defeat the enemy and chase them away, then they would start fighting each other. Every single person wants to be the one who takes over the authority. This is the result of them not fighting under one banner and under one ruler. They only split up into factions and groups. So this is not permissible in Islaam. It is inevitable that the *Jihaad* be under a united banner.

Due to this, the Shaykh said, “I hold that *Jihaad* is continuous, it is to be performed along with every ruler.” That is, the ruler of the Muslims must lead them, organize them, supervise them and prepare and arm them. It is inevitable that the *Jihaad* be performed under the banner of the ruler and with his command until the *Jihaad* is successful. As for when it

occurs without a ruler and without a banner, then it eventually leads to failure in the end. So his statement, "along with every ruler," proves that the presence of a ruler, under whose banner the fighting occurs, is a condition.

And it is not a condition that the ruler be one hundred percent righteous like Abee Bakr, 'Umar, 'Uthmaan, 'Alee and 'Umar Ibn 'Abdul-'Azeez and the Companions. It is not a condition that the ruler be purified from every deficiency. Rather, even if he is a *faajir* (sinner), meaning: a *faasiq* (disobedient sinner), his disobedience must not reach the level of disbelief. So when his leadership remains, then so does his suitability for *Jihaad* and he is to be obeyed in the *Jihaad* and the Prayer must be performed behind him, because he is Muslim, even if he is a sinner and even if he is a *faasiq* and even if he is a transgressor and an oppressor, because the benefit of the group takes precedence over the benefit in splitting and differing.

This is a great issue that has been neglected by many of the overzealous ones who do not have understanding of the Religion. They say, 'How can we obey him when he is a *faasiq* and a sinner?' The answer is that we obey him for the general benefit and committing the lesser of two evils in order to remove the greater of the two, as is required in Islaam. And removing the harm takes precedence over bringing about benefit. And the Muslims fought alongside al-Hajjaaj and Yazeed Ibn Mu'aawiyah, whilst they were disobedient sinners, to unite the word. Rather, there were Companions under the banner of Yazeed Ibn Mu'aawiyah in the expedition of Constantinople; from them was Aboo Ayyoob al-Ansaaree (رضي الله عنه). And they fought alongside al-Hajjaaj whilst he was widely-known for oppression. So he was an oppressor and a violent murderer. However, for benefit of Islaam and the Muslims, they left off a partial issue in exchange for the general and all-encompassing benefit. This is a basic principle of Islaam.

So it is not a condition for the ruler who handles the affairs of the Muslims and leads them in the *Jihaad* that he must be one hundred percent righteous and upright. Rather, he can do so even if he has

something from disobedience and vices, as long as they do not reach the level of disbelief in Allaah (ﷻ). However, the ignorant overzealous ones do not agree with this statement because they are ignoramuses. And the Companions agreed with it and they obeyed the Messenger (ﷺ) in that statement due to their understanding and their *eemaan*. As for the ignorant and overzealous ones, then they do not agree with this. And the biased partisans also do not agree with this. So they are not people who are ignorant, but they have a biased agenda, they desire to split up the Muslims. So they incite them against the rulers upon the basis that the rulers have committed errors and that is due to the splitting of the word and the weakness of the Muslims. So it is obligatory to be intelligent with regards to these affairs and to be aware of them and to not rush into them without understanding and without knowledge.

This is a great issue. Now poor understanding has occurred and misguidance has occurred due to the ignorance or due to the desires.

And he said, "...whether he is righteous," and that is: righteous and upright, "or sinful," meaning: a disobedient sinner. However, he must not reach the level of disbelief because the benefit of obeying him and performing *Jihaad* along with him is greater than the harm of being patient upon his disobedience and his opposition.

So he said, "And the congregational Prayer behind them is permissible." There is no doubt that the congregational Prayer behind the sinful leaders is permissible and correct, as long as they pray, then pray behind them. Indeed, the Companions prayed behind al-Hajjaaj, they prayed behind 'Ubaydullaah Ibn Ziyaad and they prayed behind the disobedient leaders who drank intoxicants. Likewise, they prayed behind al-Waleed Ibn 'Uqbah; they prayed behind them in order to unite the word. And the Prayer of these Muslims is correct. And as long as their Prayer is correct, then their leading of the Prayer in order to unite the word is correct.





## The Emergence of the *Maseehud-Dajjaal*

And the *Jihaad* is continuous from the time that Allaah sent Muhammad (ﷺ) up until the last of this *Ummah* fights the *Dajjaal*. It (i.e. *Jihaad*) cannot be abrogated by the tyranny of a tyrant, nor by the justice of the just person.



### **Explanation:**

The *Dajjaal* is the Anti-Christ, the great liar. He has been named the *Dajjaal* due to his many *dajal* (deceptions) and lies and whatever he has from severe *fitnah* (trial, tribulation). And every Prophet warned his *Ummah* against the *fitnah* of the *Maseehud-Dajjaal*. And the staunchest of them in warning against him was our Prophet, Muhammad (ﷺ), because he was the closest of the people to the time of his emergence. And he will emerge during the last times. He will emerge amongst the Jews and the unification of the Jews in Palestine right now is a sign of the emergence of the *Dajjaal*, because he will emerge amongst the Jews – may Allaah disgrace them.

He will cause a great *fitnah* and he will go around the various lands. And no place will be safe from his entrance, except for Makkah and al-Madeenah, since he will not enter those two cities. However, the evildoers who will be in Makkah and al-Madeenah will leave them and there will not remain anyone therein except for the people of *eemaan*, because al-Madeenah will quake when the *Dajjaal* comes, so every hypocrite will leave it. And there will not remain therein anyone except the people of true *eemaan*.

Then 'Eesaa Ibn Maryam (ﷺ), the Messiah of guidance, will descend. He will descend from the sky, then he will seek out the *Dajjaal* and kill him at the gate of Ludd in Palestine. He will kill him and Allaah will bring victory to Islaam and the Muslims. And 'Eesaa Ibn Maryam will

judge by the Religion of Islaam, by the Religion of Muhammad (ﷺ). And Islaam will become strong in his (ﷺ) time. Then, when they are in that state, Ya'jooj and Ma'jooj will emerge, they are those whom Allaah (ﷻ) has mentioned. So Allaah will command 'Eesaa to retreat with the Muslims to the mountain of at-Toor and He will say, "Indeed, I have brought forth from amongst My servants such people against whom none would be able to fight; take these people safely to at-Toor."<sup>1</sup> So they will wreak havoc in the earth and they will slaughter the Muslims in massacres. Then Allaah will send down a disease upon them until the last of them are killed and the last of them are dead. So Allaah will grant relief to the Muslims with that. This is a summarized account of the story of the emergence of the *Dajjaal*. So we believe in the emergence of the *Maseehud-Dajjaal*.

And there are ignorant writers who say, 'There is no *Dajjaal*, it is merely an expression of the many lies that will be widespread in the later times. And there is no descent of 'Eesaa, it is merely an expression of the emergence of the truth.' And this is a rejection of the *mutawaatir* (concurrent) narrations from the *Sunnah* of the Messenger of Allaah (ﷺ). Rather, the *Qur'aan* contains proof for the descent of 'Eesaa (ﷺ). Allaah (ﷻ) said,

﴿ وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ﴾<sup>ط</sup>

**"And there is none from the people of the Book but that he will believe in him (i.e. 'Eesaa) before his death."** [Sooratun-Nisaa' 4:159]

This is a proof that he will descend in the later times and the Jews who disbelieved in him at first will believe in him.

<sup>1</sup> Related by Muslim (no. 2937), from the *hadeeth* of an-Nawaas Ibn Sam'aan (رضي الله عنه).

﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۗ وَيَوْمَ الْقِيَامَةِ  
يَكُونُ عَلَيْهِمْ شَهِدًا ﴾

“And there is none from the people of the Book but that he will believe in him (i.e. 'Eesaa) before his death. And he will be a witness against them on the Day of Resurrection.” [Sooratun-Nisaa‘ 4:159]

And in another *ayah*, He said about 'Eesaa (ﷺ),

﴿ وَإِنَّهُ لَعَلَّمٌ لِلسَّاعَةِ ﴾

“And indeed he (i.e. 'Eesaa) will be a sign for knowledge of the Hour.” [Sooratuz-Zukhruf 43:61]

Meaning, his descent during the later times is a sign that the approach of the Hour is near. And there occurs in a mode of recitation, “**And indeed he** (i.e. 'Eesaa) **is a sign of the Hour.**”<sup>1</sup> So the descent of 'Eesaa Ibn Maryam from the heavens is a sign that the establishment of the Hour is near. So it is from the signs and portents of the Hour.

So his statement, “...up until the last of this *Ummah* fights the *Dajjaal*.” So they will fight him and they will fight the Jews. And there will be fierce battles between the Muslims and the Jews. And Allaah will grant victory to the Muslims to the extent that the stone and the tree will say, ‘O Muslim, this Jew is behind me, come and kill him.’ So they will kill the Jews with a great killing and Allaah will grant the Muslims victory over them.

<sup>1</sup> It was recited in this manner by Ibn 'Abbaas, Qataadah (d.104H) and ad-Dahhaak. Refer to *al-Jaami' li-Ahkaamil-Qur'aan* (25/90-91) of at-Tabaree.

And he said, “It (i.e. *Jihaad*) cannot be abrogated by the tyranny of a tyrant, nor by the justice of the just person.” Meaning, *Jihaad* cannot be abrogated by the tyranny of a tyrant. So no one can prevent the *Jihaad* and say, ‘There is no such thing as *Jihaad* and Islaam is not a Religion of fighting.’ And they say this nowadays. They say, ‘Islaam is not a Religion of *Jihaad* and it is not a Religion of bloodshed.’ We say: Yes, Islaam is not a Religion of bloodshed, but it is in fact a Religion of *Jihaad* – not for the sake of bloodshed, but merely for the benefit of mankind. And Allaah (ﷻ) says concerning His Prophet (ﷺ),

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

**“And We have not sent you, except as a mercy for the worlds.”** [Sooratul-Anbiyaa‘ 21:107]

So from the mercy of Allaah to the worlds is that He legislated *Jihaad* to take them out of the darkness and into the light, and from disbelief to *eemaan*. So we do not fight the disbelievers out of a desire for their wealth or their blood or their lands. We only fight them for their own benefit and to spread Islaam. So their entering into Islaam is for their own benefit; so that they die upon Islaam and enter Paradise. However, if they were to be left alone and they died upon disbelief, they would enter the Fire. So *Jihaad* is more for the benefit of the disbelievers, because it takes them out of disbelief, out of the Fire, out of ignorance and out of misguidance. You see the fruits of the *Jihaad* in the east and the west. Look at what it has brought from goodness, what it has brought from the spreading of knowledge, the spreading of *Tawheed*, the spreading of Islaam and the prevention of oppression.

And he said, “...nor by the justice of the just person.” Meaning, no one can prevent the *Jihaad*, even if a just ruler were to prevent it. So the *Jihaad* cannot be abrogated, we do not say, ‘The objective has been obtained, so justice is now widespread and the people are in a state of goodness.’ The *Jihaad* is continuous according to the ruling of Allaah (ﷻ). However, it must occur with these conditions:

**Firstly:** The Muslims must have the strength for *Jihaad*.

**Secondly:** The *Jihaad* must be performed under the united banner of a ruler who organizes, aids and supports them and they refer back to him.

**Thirdly:** The *Jihaad* is performed to raise high the word of Allaah and not for the sake of the worldly life or seeking fame in the earth.





## The Obligation of Listening to and Obeying the Muslim Rulers as Long as They Do not Command Disobedience

And I hold the obligation of listening to and obeying the Muslim rulers, the righteous amongst them and the sinful ones, as long as they do not command disobedience to Allaah. And whosoever takes hold of the caliphate and the people have united upon him and are pleased with him, or he has overtaken them with his sword up until he becomes the caliph, obedience to him is obligatory. And it is unlawful to revolt against him.



### *Explanation:*

From the foundations of the 'aqeedah is to listen to and obey the rulers of the Muslims, in acting upon the statement of Allaah (ﷻ),

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ ﴾

“O you who believe! Obey Allaah and obey the Messenger and those in authority from amongst you.”  
[Sooratum-Nisaa' 4:59]

After He commanded obedience to Him and obedience to His Messenger, He commanded obedience to the rulers of the Muslims. And His statement, “**from amongst you,**” means: from amongst the Muslims. As for if he is not a Muslim, then there is no obedience to him. So it is a condition that he is a Muslim, and at that point obedience to him becomes obligatory. And revolting against him is an unlawful act of disobedience. This is a foundation from amongst the foundations of

Islaam, and with it the word of the Muslims becomes united and their valour becomes strengthened.

And the Companions of the Prophet (ﷺ) sought advice from him when they realized that his appointed time of death was near. So when they sought this advice from him, he said, “I advise you with the *taqwa* (fear, reverence) of Allaah and to listen and obey, even if the one who is appointed over you is a slave,” because consideration is not given to his person, consideration is only given to his rank. The consideration is given to his rank, not to his person. “...even if the one who is appointed over you is a slave. Since, whosoever from amongst you lives, then he will see much disagreement.”<sup>1</sup> So obedience to the ruler is protection against the disagreement. Due to this, when Hudhayfah Ibnul-Yamaan asked the Messenger of Allaah (ﷺ) about the emergence of *fitan* (trials, tribulations), he said to him, “What do you command me with if I should reach that time?” He replied, “That you stick to the united body of Muslims and their leader.”<sup>2</sup> So he commanded Hudhayfah to stick to the united body of Muslims and their leader during the emergence of *fitan*, because he is protection from the *fitan* and protection of disagreement.

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾

“And do not be like those who became divided and differed after the clear proofs had come to them. And they will have a great punishment.” [Soorah Aali-’Imraan 3:105]

So disagreement is evil and agreement is a mercy.

<sup>1</sup> **Saheeh:** Related by Aboo Daawood (no. 4607), at-Tirmidhee (no. 2676), Ibn Maajah (no. 42) and Ahmad in his *Musnad* (4/126), from the *hadeeth* of al-’Irbaad Ibn Saariyah (رضي الله عنه). It was authenticated by al-Albaanee in *Saheehul-Jaami’* (no. 2549).

<sup>2</sup> Related by al-Bukhaaree (no. 3606) and Muslim (no. 1847), from the *hadeeth* of Hudhayfah Ibnul-Yamaan (رضي الله عنه).

So he said, "...the righteous amongst them and the sinful ones." As we have mentioned previously, it is not a condition for the ruler of the Muslims that he be one hundred percent righteous – like the Rightly Guided Caliphs. Rather, it is obligatory to obey him, even if he has something from vices and sins, which do not reach the level of disbelief and leaving the Religion. So his corruption is against himself, but his leadership is for the benefit of the Muslims.

And some of the Imaams were asked, 'So and so is righteous, but he is weak and so and so is a disobedient sinner, but he is strong. Which of the two are more suitable for leadership?' They replied, "The disobedient sinner who is strong, because the one who is righteous but weak will benefit him only and his weakness will bring harm upon the Muslims. And the sin of the disobedient sinner is against him only and his strength is for the Muslims.'

And he said, "...the righteous amongst them and the sinful ones." This is contrary to the *Khawaarij* and the *Mu'tazilah* who rebel against the oppressive rulers – meaning: the sinful rulers. What is meant by oppressors here is sinners.

And he said, "as long as they do not command disobedience to Allaah." So it is obligatory to obey them. So if they command with disobedience, then, "So there is no obedience to the creation in disobedience to the Creator."<sup>1</sup> However, you must not renounce your oath of allegiance to them when they command you with disobedience, but we do not obey them in this. However, we remain upon obedience to them in that which is good and which does not involve disobedience. We oppose them in

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<sup>1</sup> **Saheeh:** Related by Ahmad in his *Musnad* (1/131), from the *hadeeth* of 'Alee (ؓ), from the *hadeeth* Ibn Mas'ood - ؓ - (1/409) and from the *hadeeth* of 'Imraan Ibn Husayn - ؓ - (5/66). And it is related by Muslim (no. 1840) and Aboo Daawood (no. 2625), from the *hadeeth* of 'Alee (ؓ) with the wording, "There is no obedience in disobedience to Allaah." It was in the story of the raiding party whose leader commanded them to enter into a fire. It was authenticated by al-Albaanee in *Saheehul-Jaami'* (no. 8519-8521).



the disobedience and we obey them in anything other than the disobedience.

And he said, "And whosoever takes hold of the caliphate and the people have united upon him and are pleased with him, or he has overtaken them with his sword up until he becomes the caliph, obedience to him is obligatory." This pertains to how the leadership is chosen. They say that the caliphate is chosen through one of three ways:

**The First Way:** The people of influence and power choose him. So when the people of influence and power choose him and give him the oath of allegiance, obedience to him becomes obligatory, such as the caliphate of Abee Bakr as-Siddeeq (ﷺ). Since, he was confirmed by the choice of the people of influence and power. And it is not necessary that all the Muslims choose him, as is the case with parliamentary elections. This is not the Islaamic system. Rather, the people of influence and power from the Scholars and the rulers and the people of knowledge and consultation are sufficient. So when they choose a leader for the Muslims, obedience to him becomes obligatory upon all of the Muslims. And no one can say, 'I have not chosen him, I have not taken the oath of allegiance,' as some of the ignoramuses say now.

You are from amongst the Muslims and the Muslims have chosen this man as a leader for them. So it is not permissible for you to isolate yourself and leave them. Rather, the Prophet (ﷺ) said, "The Muslims are influential over all others. The protection granted by them must be respected by the humblest of them."<sup>1</sup> So when the humblest of them must respect the protection granted by them, then what about the people of influence, power, consultation and knowledge? So the Companions obeyed Abee Bakr, even though those who gave the oath of allegiance to him were the leaders of *Muhaajireen* and the *Ansaar* in the shelter of the

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<sup>1</sup> Related by Aboo Daawood (no. 4530), an-Nisaa'ee (no. 4734) and Ahmad in his *Musnad* (no. 959), from the *hadeeth* of 'Alee (ﷺ). And its origin is from a *hadeeth* by 'Alee with the wording, "The protection granted by Muslims must be respected by the humblest of them." Related by al-Bukhaaree (no. 7300) and Muslim (no. 1370).

tribe of Saa'idah. Likewise, 'Uthmaan (ﷺ) was chosen by the six people of consultation who were entrusted by 'Umar (ﷺ). Indeed, they remained from the ten who were commissioned when the Messenger of Allaah (ﷺ) died whilst he was pleased with them. So these six united upon the view of 'Uthmaan. So they gave him the oath of allegiance. So obedience to him became obligatory upon all of the Muslims and they submitted to him.

**The Second Way:** The current ruler can delegate someone. So when the ruler delegates someone else to take over after him, it becomes obligatory to obey him and his leadership becomes binding, just as Aboo Bakr delegated 'Umar (ﷺ). So they (ﷺ) listened to him and obeyed him.

**The Third Way:** When the people do not have a ruler, so a man stands out with courage, power and knowledge and he overcomes the people with his sword up until they become subservient to him, then it becomes obligatory to obey this one. And an example of this is 'Abdul-Malik Ibn Marwaan. So in his time, the people were without a general ruler. So the man stood out with courage, boldness, power and knowledge. So he fought and overcame and the Muslims obeyed him. So he became their leader and his leadership became binding that way.

As for the one who comes when the Muslims already have a ruler and he contends with the ruler and wants to remove the ruler so that he himself can take over, then it is obligatory upon the Muslims to fight this one. The Prophet (ﷺ) said, "Whosoever comes to you whilst all of you are united around one man and he wants to rebel against you or to split up your united body, then fight him regardless of whoever he may be."<sup>1</sup> So when we are with the ruler and someone stands to oppose him, then we remain with the ruler and defend against this one who has revolted against the united body of Muslims. We must fight him and refute his evil for the Muslims so that he does not disrupt the word. And that is done for the general benefit.

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<sup>1</sup> Related by Muslim (no. 1852), from the *hadeeth* of 'Arfajah (ﷺ).

This is the *'aqeedah* of the Shaykh concerning listening to and obeying the rulers of the Muslims. And in this is a refutation against those who describe him with rebellion against the rulers.





## Boycotting the People of Innovation

And I hold boycotting the people of innovation and separating from them up until they repent. And I judge them based upon what is apparent and I entrust their secrets to Allaah. And I believe that every newly-invented affair in the Religion is an innovation (*bid'ah*).



### Explanation:

*Bida'* is the plural of *bid'ah* and it is anything that is newly-invented in the Religion from the acts of worship that do not have any proof in the Book or in the *Sunnah*, because acts of worship are *tawqeefiyah*.<sup>1</sup> So we do not perform anything from them, except with a proof from the Book and the *Sunnah*. So whoever comes with some newly-invented thing by which he desires to draw closer to Allaah, such as a *dhikr* (remembrance) or a prayer or an act of worship, and he says, 'This is an additional good.' Then it must be said to him, 'No, this is an additional evil and it is not an additional good, because the Religion is complete, it is not in need of any supplementation and addition.' Indeed, the Messenger of Allaah (ﷺ) died once the Religion was complete. Allaah (ﷻ) said,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ  
الْإِسْلَامَ دِينًا ﴾

**"This day I have perfected for you your Religion."**

[Sooratul-Maa'idah 5:3]

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<sup>1</sup> **Translator's Note:** Shaykhul-Islam Ibn Taymiyyah said, "In relation to acts of worship, then the principle is *tawqeef* (limitation); that is to say, nothing can be legislated in this regard except what Allaah legislates." Refer to *al-Qawaa'idun-Nooraaniyyatil-Fiqhiyyah* (p. 112).

So Allaah testified that this Religion is perfect and complete, so it is not in need of any addition and supplementation. It is sufficient for us that we act upon whatever is part of this Religion from the acts of worship. As for adding something and saying, 'This is an additional good,' then this is an innovation. Indeed, the Prophet (ﷺ) said, "Whosoever lives long from amongst you will see many disagreements. So adhere strictly to my *Sunnah* and the *Sunnah* of the Rightly-Guided Caliphs after me. Hold onto it with your molar teeth and beware of the newly-invented affairs. So every newly-invented affair is an innovation and every innovation is misguidance."<sup>1</sup> And he used to say in his sermons, "As for what proceeds: So the best of speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (ﷺ). And the most evil of affairs are the newly-invented ones and every innovation is misguidance."<sup>2</sup> So in this is a refutation upon those who divide the innovation up into good and evil. So there is nothing good about innovations in the Religion, they are all evil because the Messenger (ﷺ) says, "Every innovation is misguidance." And this innovator says, 'Every innovation is not misguidance. Rather, there are innovations that are good.' So, this one has rejected the Messenger (ﷺ). The poet said,

*'The best of affairs are the ones that have passed upon guidance,  
And the most evil of affairs are the newly-invented innovations.'*

So the one who says that there is a good innovation, it must be said to him: This innovation is misguidance and evil and it is not good. There is no good innovation in the Religion at all. So we must stay away from innovations and we must suffice with the *sunan*. So in them is good and perfection. And it is not enough that we stay away from the innovations. Rather, we must boycott the innovators. We must not sit with them and we must not befriend them up until they abandon the innovation,

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<sup>1</sup> **Saheeh:** Related by Aboo Daawood (no. 4607), at-Tirmidhee (no. 2676), Ibn Maajah (no. 42) and Ahmad in his *Musnad* (4/126), from the *hadeeth* of al-'Irbaad Ibn Saariyah (رضي الله عنه). It was authenticated by al-Albaanee in *Saheehul-Jaami'* (no. 2549).

<sup>2</sup> Related by Muslim (no. 867), from the *hadeeth* of Jaabir Ibn 'Abdullaah (رضي الله عنه).

because if we were to befriend them and sit with them, we would be helping them to further promote the innovation. So we must boycott them. Meaning, we must abandon sitting with them and we must abandon befriending them up until they repent to Allaah.

This is the obligation upon *Ahlu-Sunnah*, they must boycott the people of innovation. If this were to happen, the innovation would not become widespread. However, if there was leniency with the innovators, they would start wreaking havoc upon the earth and spreading innovations. And there would be no one to oppose them, they would become our friends and companions and the innovations would become widespread this way. As for if the people of innovation were boycotted, then their evil would be lessened.

So the Shaykh said, “And I hold boycotting the people of innovation and separating from them.” Boycotting (*al-hajr*) is abandonment. Meaning, abandoning them, not sitting with them and not befriending them, “up until they repent.” So when they repent, Allaah accepts their repentance and they become our companions and our beloved ones.

And he said, “And I judge them based upon what is apparent.” That is, we judge the people based upon what is apparent to us and we do not know about the hearts. However, whosoever does good, we testify that he has done good, based upon what is apparent. And whosoever does evil, we testify that he has done evil, based upon what is apparent. As for the hearts, then no one knows about them except for Allaah.

However, the *Murji'ah* now say, ‘Whosoever commits disbelief or *Shirk* or an evil act, then you must not judge him based upon what is apparent from him because you do not know about what is in his heart.

And the Shaykh said, “And I believe that every newly-invented affair in the Religion is an innovation (*bid'ah*),” contrary to those who say, ‘There are newly-invented affairs in the Religion that are good.’ Rather, every newly-invented affair in the Religion is an innovation. And this is taken

from a *hadeeth*, “Every newly-invented affair is an innovation and every innovation is misguidance.”<sup>1</sup>

As for customary affairs, such as clothes, houses and vehicles, then this is from that which Allaah created for us; there is no innovation in that. The early Muslims did not used to ride in cars, but we ride in them because they are from that which Allaah has made permissible for us. Allaah (ﷻ) said,

﴿ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ﴾

“Say: Who has forbidden the adornment of Allaah which He has produced for His servants and the good things of provision?” [Sooratul-A’raaf 7:32]

So the customary affairs, the clothes, houses, vehicles and agriculture are all from the affairs that do not enter into worship. Rather, they aid us in worship and we seek the assistance of these things in order to worship. We ride the car to *Haji* (pilgrimage), we ride it to seek knowledge and we ride it to *Jihaad*. And we utilize the loudspeakers to deliver sermons and lectures. These things assist us in worship because they are from that which Allaah has permitted us to utilize and they are not innovations. They are merely from that which Allaah has created for us.

﴿ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ ﴾

“It is He who created for you all of that which is in the earth.” [Sooratul-Baqarah 2:29]

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<sup>1</sup> **Saheeh:** Related by Aboo Daawood (no. 4607), at-Tirmidhee (no. 2676), Ibn Maajah (no. 42) and Ahmad in his *Musnad* (4/126), from the *hadeeth* of al-’Irbaad Ibn Saariyah (ﷺ). It was authenticated by al-Albaanee in *Saheehul-Jaami’* (no. 2549).

So the basic principle concerning these affairs is permissibility. As for the acts of worship, then the basic principle concerning them is prohibition, except when a proof is found. As for the customary affairs, the clothes, vehicles, foods and drinks, then the basic principle concerning them is one of permissibility, except when a proof constitutes its unlawfulness.





## A Study of Eemaan

And I believe that *eemaan* is a statement with the tongue, an action with the limbs and a belief in the heart. It increases with obedience and it decreases with disobedience. And it consists of seventy odd branches, the highest of them is the testimony that none has the right to be worshipped besides Allaah (*laa ilaaha illallaah*) and the lowest of them is to remove something harmful from the road.



### **Explanation:**

This is the beginning of a study about *eemaan*. Indeed, it has been mentioned repeatedly in the *Qur'aan* in many places. And Allaah has praised its adherents and promised them Paradise and a great reward.

And *eemaan* is a level from amongst the levels of the Religion, because the Religion consists of three levels, as occurs in the *hadeeth* of Jibreel: *Islaam*, *eemaan* and *ihsaan*.<sup>1</sup>

So *Islaam* is formed by five pillars: [i] the testification that none has the right to be worshipped besides Allaah and that Muhammad is the Messenger of Allaah; [ii] the establishment of the Prayer; [iii] the payment of the *zakaat*; [iv] fasting in *Ramadaan*; [v] and *Hajj* to the Sacred House of Allaah. These are from the outward actions.

And *eemaan* is formed by six pillars that the Prophet (ﷺ) explained, "It is to believe in Allaah, His Angels, His Books, His Messengers, the Last Day and to believe in the *Qadr* - the good of it and the evil of it." And it is inevitable that these two (*Islaam* and *eemaan*) be combined within the

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<sup>1</sup> Related by Muslim (no. 8) from the *hadeeth* of 'Umar Ibnul-Khattaab (رضي الله عنه). And it was related by al-Bukhaaree (no. 50, 4777) and Muslim (no. 9-10) from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

servant. That is, it is inevitable that *eemaan* and Islaam be combined within the servant. So he must be a Muslim and a *mu'min* (Believer). He is a Muslim in his outward actions, he offers the pillars of Islaam. And He is a *mu'min* in his inward beliefs, he believes in these six pillars. So he cannot be only a Muslim who does not have *eemaan*. So this is the condition of the hypocrites who outwardly manifested Islaam in what was apparent. So they would pray, they would fast and they would say, '*laa ilaaha illallaah,*' and they would perform the *Hajj*. However, they did not have *eemaan* in their hearts.

﴿ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ﴾

**“They said with their mouths that which was not in their hearts.”** [Soorah Aali-'Imraan 3:167]

And these ones are in the lowest level of the Fire. And the opposite is likewise – one cannot be a *mu'min* without Islaam. So he attests to and believes in these pillars in his heart, but he does not have Islaam. So he does not pray, he does not pay the *zakaat*, he does not fast and he does not perform the *Hajj*. This one is not a *mu'min* up until he becomes a Muslim who offers the outward pillars and believes in the inward pillars. So there is no escape from this. So *eemaan* combines the belief of the heart, the actions of the limbs and the speech of the tongue.

Due to this, *Ahlu-Sunnah wal-Jamaa'ah* say – as the Shaykh has mentioned here – that *eemaan* is a statement with the tongue, a belief with the heart and an action with the limbs. There is no escape from these three affairs: speech with the tongue, belief with the heart and an action with the limbs. It (*eemaan*) increases with obedience and it decreases with disobedience. This is the definition of *eemaan* according to *Ahlu-Sunnah wal-Jamaa'ah*. They are those who are upon the *Sunnah* of the Messenger (ﷺ) and they are the Saved Sect that is clearly distinguished from the misguided sects which have been threatened by Allaah with the Fire. This *eemaan*, according to them, is formed by these three affairs.

As for the *Murji'ah*, then they say, 'Eemaan is attestation (*tasdeeq*) with the heart only and actions do not enter into it.' And some of them say, 'Actions are a condition for the completeness of *eemaan*.' And some of them say, 'Actions are a condition for the obligation of *eemaan*. However, they do not enter into the reality of *eemaan*. So when one attests with his heart, then this one is a Believer, even if he does not perform any actions.' And this is a false *madhhab*, because the polytheists knew in their hearts that what the Messenger (ﷺ) came with was correct, but they refused to speak with '*laa ilaaha illallaah*.' They refused to say, '*laa ilaaha illallaah*,' they refused to pray, fast, pay the *zakaat* and perform the *Hajj*. Allaah (ﷻ) said,

﴿ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ  
وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴾

“Indeed, We know that you, (O Muhammad), are saddened by what they say. And indeed, they do not call you untruthful, but it is the *ayaat* of Allaah that the wrongdoers reject.” [Sooratul-An'aam 6:33]

“And indeed, they do not call you untruthful,” the meaning of this is that they attested to the truthfulness of the Messenger (ﷺ). However, their pride, or jealousy, or fanaticism for their religion prevented them from coming with, '*laa ilaaha illallaah*,' and from praying, fasting and paying the *zakaat*. And the *Hajj* that they used to perform was from the last remnants of the Religion of Ibraaheem (عليه السلام). However, they did not have anything else. They had affirmed *Shirk*, so they would say, 'Here I am at Your service! You have no partner, except for the partner that is Yours. You grant him the dominion and he does not hold authority.' They called upon Allaah with *Shirk*. Due to this, the Prophet (ﷺ) called upon Him with *Tawheed*. So he said, “Here I am at Your service. Indeed, the praise, the blessing and the dominion is for You. You have

no partner.”<sup>1</sup> He negated *Shirk*, but they would say, ‘Allaah has a partner.’ And they would worship others besides Allaah and they would say, ‘These are our intercessors with Allaah, they are intermediaries between us and Allaah.’ This was during the *Hajj*. As for the Prayer, then they would not pray, they would not pay the *zakaat*, they would not fast and they would not say, ‘*laa ilaaha illallaah*.’ However, they believed in their hearts that he (ﷺ) was the Messenger of Allaah, they attested to his truthfulness, “**And indeed, they do not call you untruthful.**”

The Jews and the Christians also attested that he was the Messenger of Allaah,

﴿ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ﴾<sup>ط</sup>

“Those to whom We gave the Book know him (i.e. the Prophet Muhammad) as they know their own sons.”  
[Sooratul-Baqarah 2:146]

﴿ وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴾<sup>ع</sup>

“And before they used to pray for victory against those who disbelieved – but when there came to them that which they recognized, they disbelieved in it; so the curse of Allaah will be upon the disbelievers.”  
[Sooratul-Baqarah 2:89]

<sup>1</sup> Related by al-Bukhaaree (no. 1549) and Muslim (no. 1184), from the *hadeeth* of Ibn ‘Umar (رضي الله عنه).

So they knew in their hearts that he was the Messenger of Allaah, but they refused to speak it upon their tongues and they refused to follow him. So the attestation of their hearts was not enough, though the *Murji'ah* claim otherwise.

And *eemaan* is not a belief in the heart and a statement with the tongue only, as a group from amongst the *Murji'ah* say, they are the *Murji'atul-Fuqahaa'*. They say, '*Eemaan* is a statement with the tongue and a belief with the heart, and one does not need actions.' So they eliminate the actions and they do not enter them into *eemaan*. They have come with two affairs and they have left off the third. They say, 'Indeed, actions are not necessary. As long as one speaks and believes, then this is enough.' And this is also a false *madhhab*. There is no escape from actions. And Allaah has always affirmed actions as part of *eemaan*,

﴿ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ﴾

**"Those who have believed and done righteous deeds."**

[Sooratul-'Asr 103:3]

He did not say, "Those who have believed," only. Rather, He said, "Those who have believed and done righteous deeds." So there is no *eemaan* without actions. So *al-irjaa'*, along with all of its categories, is a false *madhhab*.

And the *Ashaa'irah* came with one affair and they left off the other two. So they said, '*Eemaan* is *tasdeeq* (attestation) with the heart, even if the person does not speak of it with his tongue. So whoever attests with his heart, then he is a Believer, even if he does not speak it.'

And the truth is the *madhhab* of *Ahlu-Sunnah wal-Jamaa'ah* and it is taken from the Book and the *Sunnah*. They believe that *eemaan* is a statement with the tongue, a belief with the heart and an action with the limbs.

And he said, "It increases with obedience." Allaah (ﷻ) said,

﴿ وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيْكُمْ زَادَتْهُ هَذِهِتَ إِيمَانًا  
فَأَمَّا الَّذِينَ ءَامَنُوا فَرَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ ﴾

"And whenever a *soorah* is revealed, there are amongst them (i.e. the hypocrites) those who say, "Which of you has this increased in *eemaan*?" As for those who believed, it has increased them in *eemaan*, whilst they are rejoicing." [Sooratur-Tawbah 9:124]

This proves that *eemaan* increases, but the people of misguidance say, 'It does not increase. Rather, it is a solitary entity within the heart.' And Allaah (ﷻ) said,

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ  
عَلَيْهِمْ ءَايَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٠١﴾ الَّذِينَ  
يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٠٢﴾ أُولَٰئِكَ هُمُ  
الْمُؤْمِنُونَ حَقًّا ﴿٢٠٣﴾ ﴾

"Indeed, the Believers are only those who, when Allaah is mentioned, their hearts become fearful, and when His *ayaat* are recited to them, it increases them in *eemaan*; and they rely upon their Lord, the ones who establish the Prayer, and they spend from what we have provided them. Those are the Believers, truly." [Sooratul-Anfaal 8:2-4]

So He mentioned the actions and He limited *eemaan* to these ones, **“Indeed, the Believers are only...”** He mentioned statements and He mentioned actions: establishing the Prayer, paying the *zakaat* and the hearts becoming fearful. This is *eemaan*. So this proves that it increases with obedience. So it increases with the Prayer, it increases with the *zakaat* and it increases with recitation of the *Qur’aan*. So it does increase. And Allaah (ﷻ) said,

﴿ وَيَزِدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا ﴾

**“Those who have believed will increase in *eemaan*.”**

[Sooratul-Muddaththir 74:31]

This proves that *eemaan* increases and it decreases likewise. The proof is that the Prophet (ﷺ) said, “*Eemaan* consists of seventy odd branches, the highest of them is the statement, ‘*laa ilaaha illallaah*,’ and the lowest of them is to remove something harmful from the road.”<sup>1</sup> So this proves that *eemaan* has a highest point and a lowest point. And the Prophet (ﷺ) said, “Whosoever from amongst you sees an evil, then let him change it with his hand. So if he is not able to do that, then with his tongue. So if he is not able to do that, then with his heart. And that is the weakest of *eemaan*.”<sup>2</sup> This proves that *eemaan* becomes weak and decreases. And there occurs in the *hadeeth*, “Go out. So whoever has in his heart as much *eemaan* as the smallest, smallest, smallest grain of mustard seed, then take him out of the Fire.”<sup>3</sup> So this proves that *eemaan* decreases up until it is like a mustard seed. So the people are not all upon the same level with regards to *eemaan*; some of them are stronger in *eemaan* than others.

<sup>1</sup> Related by Muslim (no. 35), from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

<sup>2</sup> Related by Muslim (no. 49), from the *hadeeth* of Abee Sa’eed al-Khudree (رضي الله عنه).

<sup>3</sup> Related by al-Bukhaaree (no. 7510) and Muslim (no. 193) and the wording from him, from the *hadeeth* of Anas (رضي الله عنه).

The *Murji'ah* say, 'The people are the same concerning the basis of *eemaan*.' And they say, 'There is no difference between the *eemaan* of Abee Bakr and the *eemaan* of a disobedient sinner from amongst the people, all of them are Believers.'

As for *Ahlu-Sunnah*, then they say, 'The *eemaan* of this one is equal to a mountain and the *eemaan* of this one is equal to a particle of dust or a mustard seed and there is no equality amongst them.

This is the meaning of their statement: It increases with obedience and it decreases with disobedience. As long as the Muslim obeys his Lord, he increases in *eemaan*. And whenever he leans towards disobedience of his Lord, then his *eemaan* decreases. This is the *madhhab* of truth. And this is the correct definition of *eemaan*.





## Enjoining the Good and Prohibiting the Evil

And I hold the obligation of enjoining the good and prohibiting the evil in accordance with what the pure *Sharee'ah* of Muhammad obligates.



### Explanation:

And the Shaykh – like other than him from *Ahlu-Sunnah wal-Jamaa'ah* – holds the obligation of enjoining the good and prohibiting the evil. Allaah (ﷻ) said,

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ ﴿١٠٤﴾

“And let there be from amongst you a nation inviting to all that is good, enjoining what is right and forbidding what is evil, and those will be the successful.” [Soorah Aali-'Imraan 3:104]

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾ ﴿١١٠﴾

“You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allaah.” [Soorah Aali-'Imraan 3:110]

And there are other *ayaat*.

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ  
 بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
 الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ  
 عَزِيزٌ حَكِيمٌ ﴾

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish Prayer and give *zakaat* and obey Allaah and His Messenger. Those – Allaah will have mercy upon them. Indeed, Allaah is Exalted in Might and Wise.” [Sooratut-Tawbah 9:71]

So He made from amongst their attributes that they enjoin the good and prohibit the evil. And the one who does not enjoin the good and prohibit the evil, then this one is from amongst the hypocrites. Allaah (ﷻ) said,

﴿ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ  
 بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ ﴾

“The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right.” [Sooratut-Tawbah 9:67]

So they are the opposite. And they now enjoin the evil. Rather, they enjoin every evil and call to it. And they call upon the Muslims to forsake their Religion and they refer to holding onto to the Religion as harshness and extremism. So they say, ‘The Muslims must abandon this and the women must be rebellious and abandon the *hijab*. Abandon *al-walaa’ wal-baraa’* (allegiance and enmity) and make the people equal,

with no difference between them.’ This is enjoining the evil. They enjoin the evil and prohibit the good always and forever, contrary to the Believers. So they enjoin the good and prohibit the evil.

So enjoining the good and prohibiting the evil is from amongst the obligations of the Religion. And it is inescapable in Islaam. So when enjoining the good and prohibiting the evil is found, then this is a sign of salvation for the *Ummah*. And when enjoining the good and prohibiting the evil are forfeited, then this is a sign of destruction for the *Ummah*.

Allaah (ﷻ) said,

﴿ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ  
الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ ۗ ﴾

“So why were there not amongst the generations before you those of enduring discrimination forbidding corruption upon the earth, except a few of those We saved from amongst them?” [Soorah Hood 11:116]

Few are those who enjoin the good and prohibit the evil. And Allaah has saved them from the punishment.

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ  
وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ۗ ﴾



**“And when they forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.”**

[Sooratul-A'raaf 7:165]

So no one is saved, except for the people who enjoin the good and prohibit the evil. As for the one who does not enjoin the good and prohibit the evil, then he is either a hypocrite who does not have *eemaan* in his heart, or a Believer who is weak in *eemaan*. And when the evil people are destroyed, he will be destroyed along with them because he did not enjoin the good and prohibit the evil in accordance to his ability. Due to this, the Prophet (ﷺ) said, “So if he is not able to do so, then with his tongue. So if he is not able to do so, then with his heart. And that is the lowest of *eemaan*.”<sup>1</sup> And there occurs in a narration, “And there is not behind that a mustard seed’s worth of *eemaan*.”<sup>2</sup> So this proves that the one who does not enjoin the good and prohibit the evil is destroyed along with the destroyed ones. So it is obligatory to enjoin the good and prohibit the evil. And salvation is not achieved, except with the presence of this affair. So when enjoining the good and prohibiting the evil is forfeited, then the people deserve to be destroyed. And there is no might, nor power, except with Allaah.

And the Shaykh said, “...in accordance with what the pure *Sharee’ah* of Muhammad obligates.” This is a refutation upon the statement of the *Khawaarij* and the *Mu’tazilah* that enjoining the good and prohibiting the evil is rebelling against the rulers, abandoning obedience and splitting up the united body (*jamaa’ah*) and spilling blood under the pretense of enjoining the good and prohibiting the evil. This is not obligated by the *Sharee’ah*. Rather, it is prohibited by the *Sharee’ah* and it is not enjoining the good and prohibiting the evil. So they refer to rebelling against the rulers, abandoning disobedience, declaring the blood of the Muslims lawful and declaring them disbelievers as enjoining the good and

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<sup>1</sup> Related by Muslim (no. 49), from the *hadeeth* of Abee Sa’eed al-Khudree (رضي الله عنه).

<sup>2</sup> Related by Muslim (no. 50), from the *hadeeth* of Ibn Mas’ood (رضي الله عنه).

prohibiting the evil. This is a deviation concerning this magnificent designation. Due to this, the Shaykh and other than him from *Ahlu-Sunnah* have said, "...in accordance with what the pure *Sharee'ah* of Muhammad obligates," as Shaykhul-Islam Ibn Taymiyyah said in *al-'Aqeedatul-Waasitiyyah*, because he did not believe concerning enjoining the good and prohibiting the evil what the *Khawaarij* and the *Mu'tazilah* believed. They were the ones who declared the Believers to be disbelievers due to the perpetration of a major sin, and they called this opposing the evil. And this is contrary to what the *Sharee'ah* obligates, it is extremism in enjoining the good and prohibiting the evil.

So it is obligatory to take note of this. And enjoining the good and prohibiting the evil is as the Prophet (ﷺ) said, "Whosoever from amongst you sees an evil, then let him change it with his hand. So if he is not able to do that, then with his tongue. So if he is not able to do that, then with his heart. And that is the weakest of *eemaan*."<sup>1</sup> This is how enjoining the good and prohibiting the evil is done, in accordance to one's ability. So when you are not capable of it, then you are not obligated to do that, but it is obligatory upon you to have it in your heart and to abandon its people and remain far away from them.

As for those who carry weapons in the midst of the Muslims and say, 'This is enjoining the good and prohibiting the evil,' then this is the *madhhab* of the *Khawaarij* and the *madhhab* of the *Mu'tazilah* – the people of misguidance.

So this is the restriction that the people of knowledge intend with their statement, 'in accordance with what the *Sharee'ah* obligates.'




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<sup>1</sup> Related by Muslim (no. 49), from the *hadeeth* of Abee Sa'eed al-Khudree (رضي الله عنه).



## Refutation upon Sulaymaan Ibn Suhaym

So this is a concise *'aqeedah* that I have composed. And I am anxious that you study what I have written. And Allaah is a Witness to what I say. Thereafter, it is not hidden from you that it has been conveyed to me that the letter of Sulaymaan Ibn Suhaym has reached you and that it has been accepted and attested by some of those who ascribe to knowledge in your region.



### **Explanation:**

He is addressing the people of al-Qaseem who asked him about his *'aqeedah*. He says, "This is a concise *'aqeedah* that I have composed. And I am anxious..." because he (ﷺ) is pre-occupied with honourable works in *da'wah*, teaching and the magnificent affairs that he (ﷺ) carried out. So he wrote this summary as an answer to their question. And its detailed explanation is present in the expansive books of *'aqeedah*, such as *al-'Aqeedatul-Waasitiyyah* and *al-'Aqeedatut-Tahaawiyyah*, along with its explanation.

And he said, "...that you study what I have written," because he had been accused of things and charged with things, from which he was innocent. So he clarified his *'aqeedah* in order to refute his adversaries and to prove them liars in what they said about him (ﷺ).

And he said, "And Allaah is a Witness to what I say." He called upon Allaah as a Witness to that. And this is from his (ﷺ) truthfulness, as occurred in the beginning of this work of *'aqeedah* when he called upon Allaah, His Angels and whosoever was present from the Believers as witnesses to what was comprised within it.

And he said, "Thereafter, it is not hidden from you that it has been conveyed to me that the letter of Sulaymaan Ibn Suhaym has reached you..." When he mentioned his 'aqeedah, he wanted to refute those who accused him with accusations, from which he was innocent. And there was no Prophet, nor were there any followers of the Prophets who were safe from such accusations. All of them were accused when they called to Allaah and opposed what the people of misguidance were upon. Accusations were hurled at them; that they desired authority, they desired leadership, they desired wealth and they desired to show off and gain a reputation, that they were magicians, that they were madmen and that they were such and such. Likewise, the *Qur'aan* mentions the statements of the disbelievers when they accused the Prophets – may the peace and salutations of Allaah be upon them – especially our Prophet Muhammad (ﷺ). They accused him of being a poet, a madman, one who was taught, a liar and they accused him of wanting leadership over the people. So what about those who are below him from the people of knowledge, like Shaykh Muhammad Ibn 'Abdul-Wahhaab? When he called to the *da'wah* of the Messenger (ﷺ), they accused him, they lied upon him and fabricated lies about him. And their lies have been recorded and refuted – and the praise is for Allaah – in the books and treatises that comprise *Glistening Pearls of the Najdee Answers*.<sup>1</sup> And they are also comprised in separate books, such as *Illuminating the Darkness of those who Lie Upon the Shaykh, the Imaam, and Accuse Him of Declaring the People of Islaam Disbelievers*<sup>2</sup> by Shaykh 'Abdul-Lateef Ibn 'Abdur-Rahmaan (رحمته). And there is the refutation upon Daawood Ibn Jarjees al-'Iraaqee concerning what he wrote from falsehood and the refutation upon Dahlaan in the book entitled, *Guarding Mankind against the Devilish Insinuation of Shaykh Dahlaan*.<sup>3</sup>

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<sup>1</sup> **Translator's Note:** This is the book, *ad-Durarus-Sanniyyah fil-Ajwibat-in-Najdiyyah*, which was compiled by 'Abdur-Rahmaan Ibn Muhammad Ibn Qaasim an-Najdee.

<sup>2</sup> **Translator's Note:** This is the book, *Misbaahudh-Dhalaam feeman kadhiba 'alash-Shaykhil-Imaam wat-Tahimhu bi-Takfeer Ahlil-Islaam*.

<sup>3</sup> **Translator's Note:** This is the book, *Siyaanatul-Insaan 'an Waswasatish-Shaykh Dahlaan*.

And this Dahlaan was the *muft*ee of the people of Makkah. And he was a story-teller who attempted to cast doubt upon the *da'wah* of the Shaykh and began to lie upon him. And he wrote a book entitled, *ad-Durarus-Sanniyyah fir-Radd 'alal-Wahhaabiyyah*. And he mentioned fabrications upon the Shaykh therein. So a Scholar from amongst the Scholars of India refuted him – and he was Muhammad Basheer as-Sahsawaanee (ﷺ) – with a book entitled, *Guarding Mankind against the Devilish Insinuation of Shaykh Dahlaan*, and it is printed and present. And there is, for example, the book, *The Utmost Extent of Protection in Refutation upon an-Nabahaanee*, by Shaykh Mahmood Shukree al-Aaloosee.

And from the fabrications of Dahlaan is that he says: Ibn 'Abdul-Wahhaab secretly harboured a desire to call to his own prophethood. However, when he saw that the people would never accept him as such, he concealed this idea, but it was within him regardless.<sup>1</sup> So it is as if Dahlaan knew what was in the hearts and he knew the Unseen, and there is much more from laughable fabrications. So the Shaykh was not the only one who was accused and had doubts cast upon his *da'wah*. The Messengers – may the peace and salutations of Allaah be upon them – faced something from accusations, so their followers will undoubtedly face the same. Allaah (ﷻ) said to His Prophet,

﴿ مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴾

“Nothing is said to you, (O Muhammad), except what was already said to the Messengers before you. Indeed, your Lord is a Possessor of forgiveness and a Possessor of painful penalty.” [Soorah Fussilat 41:43]

And he said, “Sulaymaan Ibn Suhaym.” This one was from amongst the adversaries of the Shaykh during his time. And he was a religious

<sup>1</sup> Refer to *Siyaanatul-Insaan* (p. 512) of as-Sahsawaanee.



authority in Ma'kaal – a side street in ar-Riyaad that was well-known with this name up until now. The story-tellers from amongst the people used to congregate in this side street, and from amongst them was this person. He would lie upon the Shaykh. And he wrote a treatise that makes people laugh due to its false accusations and lies. And the Shaykh refuted the fabrications of Ibn Suhaym in a treatise that is present along with the treatises of the Shaykh, and he has alluded to that here.

And this is an allusion only. Surely, the detailed refutation is in a separate letter written to Sulaymaan Ibn Suhaym. He wrote therein, “From Muhammad Ibn 'Abdul-Wahhaab to Sulaymaan Ibn Suhaym. As for what proceeds: Indeed, it has reached me that you have said...” and he went on to answer every slander.<sup>1</sup>

And he said, “...the letter of Sulaymaan Ibn Suhaym has reached you.” Meaning, it was as if he (ﷺ) could tell that the reason for the question to him about his 'aqeedah from the people of al-Qaseem was the treatise of Ibn Suhaym. So when the treatise of Ibn Suhaym came to them, they wrote to the Shaykh, asking him about his 'aqeedah. And this is the obligation. So the obligation is to verify. So they did well in this affair. When it reaches you that a person says such and such and he says such and such, then the obligation is that you verify it. Allaah (ﷻ) said,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾

“O you who believe! When there comes to you a disobedient one with information, then investigate.”  
[Sooratul-Hujuraat 49:6]

Meaning: verify.

<sup>1</sup> Refer to *Mu'allifaatush-Shaykh Muhammad Ibn 'Abdul-Wahhaab* (7/88) and (7/226).

﴿ أَنْ تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴾

“...lest you harm a people out of ignorance and become regretful over what you have done.” [Sooratul-Hujuraat 49:6]

So if only the students of knowledge today and the youth were to traverse this *manhaj* and verify and abandon this instigation and hurling of accusations amongst them, because they are brothers and students of knowledge! Their *'aqeedah* is one – and the praise is for Allaah. So if only they abandoned this hurling of accusations and allegations and verify whatever is between them! And when something that was said is confirmed, then they must give sincere advice to each other and not take to publicizing the faults, or accusations and allegations with speech. This is not permissible at all. So the obligation is to verify. So when it is confirmed, he must advise the one whose error and opposition has been confirmed, because the human being is not infallible.

There is another person named 'Abdullaah Ibn Suhaym who is from the students of the Shaykh.<sup>1</sup> And he was a good man, so do not confuse 'Abdullaah Ibn Suhaym with Sulaymaan Ibn Suhaym.



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<sup>1</sup> He was the religious authority for the people of al-Majma'ah. Refer to *ad-Durarus-Sanniyyah* (5/3) and (2/39) and *Mu'allifaatush-Shaykh Muhammad Ibn 'Abdul-Wahhaab* (7/62) and (7/130).

## Refutation against the Doubt that the Shaykh has Declared the Books of the Four *Madhaahib* Worthless

And Allaah knows that the man has fabricated against me affairs that I have not stated. And most of these affairs have not even been brought to my attention. So from them is his statement that I have declared the books of the four *madhaahib* worthless and that I say the people have been upon nothing for the last six hundred years.



### **Explanation:**

Is it correct that the Shaykh declares the books of the four *madhaahib* worthless? This is from the greatest of lies. They Shaykh himself studied the *madhhab* of the *Hanaabilah*, but he did not remain staunch upon the *madhhab* of the *Hanaabilah*. Rather, he took whatever was based upon the proof, regardless of whether it came from the *madhhab* of ash-Shaafi'ee (d.204H), or the *madhhab* of Maalik (d.179H), or the *madhhab* of Abee Haneefah (d.150H). This was the *manhaj* of the Shaykh. His origin (*asl*) was upon the *madhhab* of Imaam Ahmad (d.241H). However, with regards to religious verdicts, he took whatever had the strongest proof, regardless of whether it came from the *madhhab* of Imaam Ahmad or other than him. He was not fanatical, he only wanted the truth. This was his *manhaj* in *fatwaa* (religious verdicts) and teaching. He would take whatever had the strongest evidence, from any *madhhab* from amongst the four *madhaahib*. However, he did not go outside of the four *madhaahib*.

So the statement of Ibn Suhaym, "...declared the books of the four *madhaahib* worthless," is a lie, because he (ﷺ) did not go outside of the four *madhaahib*. Rather, he benefited from them and gave *fatwaa* based upon whoever had the strongest evidence from amongst them, regardless

of whether that was in agreement with his *Hanbalee madhhab* or not, because he wanted to reach the truth.

And he said, "The people have been upon nothing for the last six hundred years." Meaning, he declared the people disbelievers. This is from the fabrications of Ibn Suhaym, that the Shaykh declared the people to be disbelievers. Why did he declare the people disbelievers? Was it because he called to *Tawheed* and prohibited *Shirk*? So due to this, they alleged that he declared the people disbelievers, whilst he was only calling to *Tawheed* and prohibiting *Shirk*. And he did not declare the people to be disbelievers, he did not declare anyone a disbeliever, except the one whose disbelief had been confirmed by a proof from the Book and the *Sunnah*, as occurs in the ten invalidators of Islaam, which he wrote about.





## Refutation upon the Doubt that the Shaykh Claims Absolute *Ijithaad*

And that I claim *ijithaad* (independent reasoning) and that I have left off *taqleed*.



### **Explanation:**

“And that I claim *ijithaad*...” Meaning, they say that he claims that he is independent in *ijithaad*, just like the four Imaams. And this is a lie. So the Shaykh was *Hanbalee*. However, he was not bigoted towards the *madhhab* of his Imaam, because he wanted to reach the truth, like Shaykhul-Islaam Ibn Taymiyyah, Ibnul-Qayyim and other than the two of them from the researching Scholars. So they were not bigoted followers, they only took that which was supported by proof. However, they did not abandon the four *madhaahib*, which were the *madhaahib* of the Imaams, which are studied, well-known, written about and have been inherited by the Muslims, generation after generation. So he did not claim absolute *ijithaad*. Meaning, he did not claim that he was upon the rank of the major Imaams, like Abee Haneefah, Maalik, ash-Shaafi’ee, Ahmad and al-Awzaa’ee (d.157H), but they lied upon him.

He said, “...that I have left off *taqleed*.” And *taqleed* is to accept the statement of a Scholar without knowing his proof. And *taqleed* is of two categories:

**Firstly**, blind *taqleed*, such that the person is biased towards the statement of the Scholar, even if he has opposed the proof. So Shaykh Muhammad and other than him have abandoned this.

**Secondly**, *taqleed* of the truth, such that you take the statement of the Scholar when he agrees with the proof. So this is *taqleed* of the truth.

And this is following (*ittibaa'*) the people of the truth; they call it *taqleed*, or they call it *ittibaa'*. So the meaning is one. Yoosuf (عليه السلام) said,

﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ﴾

“And I have followed the Religion of my fathers, Ibraaheem, Ishaaq and Ya’qoob.” [Soorah Yoosuf 12:38]

This is *ittibaa'* of the truth,

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ﴾

“And the first forerunners amongst the *Muhaajireen* and the *Ansaar* and those who followed them with good conduct...” [Sooratut-Tawbah 9:100]

So this is called *ittibaa'* (following). So whosoever is upon the truth, then we follow him.



## A Study on the Types of *Ikhtilaaf*

And (they say) that I say: the *ikhtilaaf* (differing) of the Scholars is a punishment.



### **Explanation:**

This is a lie upon the Shaykh, because the *ikhtilaaf* (differing) of the Scholars concerning the subsidiary affairs and matters of *ijtihaad* (independent reasoning) is not a punishment. The Scholars perform *ijtihaad* and do research. So when they are correct, then they have two rewards and if they err, then they still have one reward. So *ijtihaad* is required and *ikhtilaaf* about that is not dispraised. So the Companions (رضي الله عنهم) used to differ regarding *fatwaa*, everyone would speak in accordance to what was apparent to them from proof. So this type of *ikhtilaaf* is praiseworthy, because it is a search for the truth.

As for the blameworthy *ikhtilaaf*, then it is to differ regarding the truth. So it is not permissible to differ regarding the truth after it has been made clear. Rather, it is obligatory to adopt the truth and it is not permissible to oppose it.

So *ikhtilaaf* is of two categories:

Firstly, the blameworthy *ikhtilaaf*, Allaah (ﷻ) said,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold onto the rope of Allaah altogether and do not become divided.” [Soorah Aali-'Imraan 3:103]

And He said,

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾

“And do not be like those who split up and differed after the clear proofs had come to them.” [Soorah Aali-Imraan 3:105]

So splitting up and differing are blameworthy. So that which causes confusion about the truth and fanaticism for the falsehood is blameworthy.

**Secondly**, the *ikhtilaaf* that searches for the truth. So this is praiseworthy. Whosoever reaches the correct conclusion, then he has two rewards. And whosoever errs, then he has one reward. And once we have come to know that he has erred, then we do not take his statement. Rather, we take the statement of the one who was correct. This is what is required.

Due to this, the *fuqahaa'* (jurists) say that there is no contention in issues of *ijtihaad*. For example, there is the issue of praying the Prayer of greeting the mosque (*tahiyyatul-masjid*) during the time when Prayer is prohibited. Some of the Scholars hold that it must be prayed, in acting upon the statement of the Prophet (ﷺ), “Whenever one of you enters the mosque, then let him not sit until he has prayed two units (*rak'atayn*).”<sup>1</sup> They say this generally covers the times of prohibition and other than it, because it is prayed for a specific reason. Whereas, the majority of the Scholars say that there is no Prayer during the times of prohibition, not the greeting for the mosque (*tahiyyatul-masjid*) or other than it from the superogatory Prayers, because the Prophet (ﷺ) prohibited Prayer after *al-'Asr* up until the sun has set. And he

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<sup>1</sup> Related by al-Bukhaaree (no. 444) and Muslim (no. 714), from the *hadeeth* of Abee Qataadah as-Sulamee (رضي الله عنه).



prohibited Prayer after *al-Fajr* up until the sun has risen.<sup>1</sup> So they give precedence to the general prohibition over the general command. So whoever adopts this statement, then there is no contention with him and there is also no contention with the one who takes the first statement, because both of the positions have documented proof. And this is from the issues of *ijtihaad*, in which it is not permissible to have enmity. So the Companions differed in issues of *furoo'* (subsidiary affairs), yet they remained brothers.

And when the Prophet (ﷺ) returned from the battle of *al-Ahzaab* and the Companions were prepared to march upon *Banee Quraydhah*, he said, "Let not any one of you pray *al-'Asr*, except at *Banee Quraydhah*."<sup>2</sup> Some of the Companions said, 'The intent of the Messenger of Allaah (ﷺ) was to hurry up and it was not that we must not pray, except after we have reached *Banee Quraydhah*.' So they prayed along the way. And some others said, 'The Messenger said, 'Let not any one of you pray *al-'Asr*, except at *Banee Quraydhah*.'" So they delayed *al-'Asr* up until they had reached *Banee Quraydhah*. So when they asked the Prophet (ﷺ) about this, he did not contend with either of the two groups, because each one of them had taken from the proof. So there is no contention in this type of *ijtihaad*. And it is not said that this is a punishment. Rather, it is said that this is an *ijtihaad* and it is a search for the truth.




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<sup>1</sup> Related by al-Bukhaaree (no. 588) and Muslim (no. 825), from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

<sup>2</sup> Related by al-Bukhaaree (no. 946, 4119) and Muslim (no. 1770), from the *hadeeth* of Ibn 'Umar (رضي الله عنه). And the wording of Muslim mentions the *Dhuhr* Prayer.



## Accusation that the Shaykh Unrestrictedly Declares Disbelievers Those who Perform *Tawassul*

And (he claims) that I declare disbelievers those who perform *tawassul* (seeking a means of approach to Allaah) with the righteous and that I declare al-Boosayree a disbeliever due to his statement, ‘Most generous of mankind,’ and that I say: If I were capable of destroying the dome of the Messenger of Allaah (ﷺ), I would have destroyed it.



### **Explanation:**

He said, “...that I declare disbelievers those who perform *tawassul* (seeking a means of approach to Allaah) with the righteous.” This is incorrect as an unrestricted ruling. So *tawassul* must be elaborated upon: if it involves directing something from worship towards the one from whom *tawassul* is being sought, like the grave-worshippers who sacrifice for the dead, take oaths by them and seek their aid, then this is major *Shirk*, because it is worship of other than Allaah. As for when it does not involve directing anything from worship towards them and it is only seeking a means of approach to Allaah through them – that is, through them as a medium (*waasitah*), then this is an innovation and it is not disbelief. This is like asking by the status or the right of so and so, or by Your Prophet, or by Your servant so and so and other than that from ways that do not direct anything from worship towards these created beings. He only makes them an intermediary between him and Allaah for the acceptance of his supplication. So this is an innovation, because Allaah has commanded us not to take any intermediaries between us and Him in supplication.

So their statement that the Shaykh performs unrestricted *takfeer* due to *tawassul* is a lie, because the Shaykh elaborated upon that.

And he said, "...and that I declare al-Boosayree a disbeliever due to his statement, 'O most generous of mankind.'" This is an issue of performing *takfeer* upon a specific individual, but the Shaykh did not hold *takfeer* of a specific individual. And the speech of al-Boosayree is disbelief, such as his statement addressing the Messenger (ﷺ),

*"O most generous of mankind, I have no one to take refuge in except you at the occurrence of widespread calamity. For verily amongst your bounties are this world and the Hereafter and part of your knowledge is knowledge of the Preserved Tablet (Lawh), and the Pen. If at my resurrection, he should not take me by my hand out of kindness, then say, 'O the slipping of my foot.' Since, I have a security from him due to my name (being) Muhammad, while he is the most faithful of mankind in fulfilling his promise."*<sup>1</sup>

To the end of what he said in *al-Burdah*, and this is disbelief. However, it could be that the proof has not reached a person, or he could have an excuse. So he is not to be declared a disbeliever up until the proof has been established upon him; and also one does not know in what state he died.

He said, "And that I say: If I were capable of destroying the dome of the Messenger of Allaah (ﷺ), I would have destroyed it." This is from the lies upon the Shaykh, because it is known that the Messenger (ﷺ) was buried in his house in order to protect him from the extremism of others. And his house has walls and a ceiling. So the ceiling has existed from the time of his (ﷺ) burial. And in order to prevent the ceiling from receding, it has been made into the form of a dome. So the Shaykh does not hold this to be an evil. So the Messenger (ﷺ) was buried in his house and he (ﷺ) has remained buried in his house as a protection against the extremism of others towards him, as 'Aa'ishah (رضي الله عنها) said, "Were it not that he (ﷺ) feared that his grave would be turned into a

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<sup>1</sup> Refer to *ad-Durarus-Sanniyah* (11/132, 222, 229), compiled by 'Abdur-Rahmaan Ibn Muhammad Ibn Qaasim an-Najdee.

place of worship, I would have made his grave prominent.”<sup>1</sup> So he was buried in his house in order to protect him against the extremism of others towards him. So they accuse the Shaykh and they make the dome of the Messenger similar to the domes, which are built upon the graves to glorify them. And this is wrong. Those domes that are built upon the graves oppose the *Sharee’ah*. Meaning, when a dead person is buried and a dome or structure is built over his grave, or it is taken as a place of worship, then this is what the Messenger (ﷺ) prohibited, because this is a way that leads to *Shirk*. The Companions were the best of generations within the *Ummah*, but they were buried at al-Baqee’ and nothing was built atop their graves. The Messenger (ﷺ) was only excluded and placed within his house in order to protect him against the extremism of others towards him. And there is a difference between whatever is built out of extremism and the one who is buried in his house in order to protect him against the extremism of others.

So building upon the graves in order to glorify them is prohibited and it is from the means to *Shirk*, and it is from that to which the people become attached. However, the grave of the Messenger was not built upon, he (ﷺ) was only buried in his house and we know the reason for that: it was to protect him. What do you think would happen if the Messenger was buried at al-Baqee’? What would occur around his grave from crowding and extremism and the actions of the ignoramuses? However, Allaah answered the supplication of his Prophet. Indeed, he said, “O Allaah, do not make my grave into an idol that is worshipped.”<sup>2</sup> So He answered his

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<sup>1</sup> Related by al-Bukhaaree (no. 1330) and Muslim (no. 529), from the *hadeeth* of ‘Aa’ishah (رضي الله عنها).

<sup>2</sup> **Saheeh:** Related by Maalik in *al-Muwatta’* (no. 414) in *mursal* form, from the *hadeeth* of ‘Ataa’ Ibn Yasaar (رضي الله عنه). And it was related by Ibn ‘Abdul-Barr in *at-Tamheed* (5/43) in *mutassil*, *musnad* form, from the *hadeeth* of Abee Sa’eed al-Khudree (رضي الله عنه). And refer to *al-Istidhkaar* (2/359). And the likes of it was related by Ahmad in his *Musnad* (no. 7358), al-Humaydee in his *Musnad* (no. 1025) and Ibn Sa’d in *Tabaqatul-Kubraa* (2/241), from the *hadeeth* of Abee Hurayrah (رضي الله عنه), but it does not include the phrase, “that is worshipped.” It was authenticated by al-Albaanee in *Tahdheer-us-Saajid* (p. 25-26).

supplication and he was buried in his house as a protection. Ibnul-Qayyim (رحمته) recited the following verses of poetry,

*“So the Lord of the worlds answered his supplication and encompassed it with three walls; up until its interior became an honour, a protection and maintains due to his supplication.”<sup>1</sup>*

This is the difference between the grave of the Messenger (ﷺ) and the other graves that have structures built upon them. So we must not confuse this with that, such that we start saying: The grave of the Messenger was built upon and has a dome atop it. So due to this, it is permissible to build over the other graves and make domes over them, as the deviants do.



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<sup>1</sup> Refer to *Sharhun-Nooniyyah* (2/352) of Ahmad Ibn 'Eesaa.



## Accusation that the Shaykh Wanted To Change the Gate of the Ka'bah

And that if I had control over the *Ka'bah*, that I would have seized its gate and made for it a gate of wood, and that I declare unlawful visiting the grave of the Prophet (ﷺ), and that I object to visiting the graves of one's parents and other than them, and that I declare the one who takes an oath by other than Allaah a disbeliever.



### *Explanation:*

And these are from the lies upon the Shaykh. He (Ibn Suhaym) claims that he used to say, "If I had control over the *Ka'bah*, that I would have seized its gate," because the gate of the *Ka'bah* is made from gold. They say about the Shaykh that he would say, 'If I had control over it, I would have placed a gate made of wood in its place.' And this is a lie upon the Shaykh. There is nothing to prevent the gate of the *Ka'bah* being made from wood, because gold does not fall apart and it does not change. As for if it was made from wood, then the termites would have eaten it and it would have changed. So the Shaykh did not say anything about the gate of the *Ka'bah* at all. However, they accused him of that, up until they said that he would say, 'Indeed, my stick is better than the Messenger, because the Messenger (ﷺ) has died and cannot benefit anyone, but this stick of mine can bring benefit and I can strike with it.' This is from the greatest of lies upon the Shaykh.

Likewise, they claimed that the Shaykh declared visiting the grave of the Prophet (ﷺ) unlawful, and this is not correct. Rather, he (ﷺ) himself used to visit the grave of the Prophet (ﷺ). So the grave of the Messenger is to be visited, just as the rest of the graves are visited. The Prophet (ﷺ) said, "So visit the graves, since they remind one about the

Hereafter.”<sup>1</sup> So implied within that is the grave of the Messenger (ﷺ); it is to be visited and salutations are to be sent upon him, just as the other graves are to be visited and salutations are to be sent upon them. So he did not object to the *Sharee’ah* legislated visiting, he only objected to the visiting that involves innovation or *Shirk* towards the grave of the Messenger or other than it. So the one who visits the graves in order to supplicate to the dead, to seek salvation from the inhabitants of the graves, to seek blessings through them and to seek blessings through their dust, then this is what the Scholars – the Shaykh and other than him – have prohibited. As for the *Sharee’ah* legislated visiting, by which salutations upon the dead, supplicating for them and contemplating at the graves is intended, then this is not prohibited by anyone from amongst the Scholars.

So the Shaykh objects to the visiting that involves *Shirk* and innovation towards the graves and he does not object to the *Sharee’ah* legislated visiting. However, they have deceived the people with this speech.

He said, “And that I object to visiting the graves of one’s parents and other than them.” Likewise, this is built upon the fact that they say, ‘He declares those who have preceded him disbelievers. So he says to the people, ‘Do not visit your parents, because they are disbelievers.’ And this is a lie. So the Shaykh does not know about those who have died and in what state they died. And the basic principle is to have a good opinion about those who have died from the Muslims. So this is from the lies upon the Shaykh (ﷺ).

And he said, “And that I declare the one who takes an oath by other than Allaah a disbeliever.” Likewise, there is the issue of taking an oath by other than Allaah. The Messenger (ﷺ) said, “Whosoever takes an oath by other than Allaah, then he has disbelieved or committed *Shirk*.”<sup>2</sup>

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<sup>1</sup> Related by Muslim (no. 976), from the *hadeeth* of Abee Hurayrah (رضي الله عنه).

<sup>2</sup> **Saheeh:** Related by Aboo Daawood (no. 3251), at-Tirmidhee (no. 1535) and Ahmad in his *Musnad* (no. 6072), from the *hadeeth* of Ibn ‘Umar (رضي الله عنه). And it was authenticated by al-Albaanee in *Saheehul-Jaami’* (no. 6204).

However, the meaning of this is not the disbelief that expels one from the Religion. And it is only minor disbelief and minor *Shirk*, which does not expel one from the Religion. So the one who says, 'It is disbelief or *Shirk*,' then if he intends by that minor *Shirk* and minor disbelief, then this is correct, because the Messenger has called it disbelief and he has called it *Shirk*. As for if he intends the disbelief that expels one from the Religion, then this is false.





## Accusation that the Shaykh Performs *Takfeer* of Ibnul-Faarid and Ibn 'Arabee

And (he says) that I perform *takfeer* upon Ibnul-Faarid and Ibn 'Arabee and that I burn *Dalaa'ilul-Khayraat* and *Rawdur-Riyaaheen* (Gardens of Sweet Basil) and I call it: *Rawdush-Shayaateen* (Gardens of the Devils).



### Explanation:

Ibnul-Faarid is the author of the *at-Taa'iyah* poem about *wahdatul-wujood*.<sup>1</sup> It contains disbelief and heresy, and refuge is sought with Allaah. However, the Shaykh has not declared its author a disbeliever because he does not know in what condition he died and he does not know if the proof had reached him or not. So he would say that the poem contains disbelief and heresy, but he would withhold regarding its author. This is the *madhhab* of *Ahlus-Sunnah wal-Jamaa'ah*; that they do not testify that anyone is in Paradise or the Fire, except for the one whom the Messenger of Allaah (ﷺ) testified.

And Ibn 'Arabee is well-known. He is Muhyiyyud-Deen Ibn 'Arabee at-Taa'ee, the leader of the adherents to *wahdatul-wujood* (oneness of existence). And Ibnul-Faarid is from the followers of Ibn 'Arabee. And despite all of this, the Shaykh did not assert the disbelief of these two, even though they both spoke disbelief, misguidance and heresy. However, *takfeer* of a specific individual requires a proof, because he may

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<sup>1</sup> **Translator's Note:** Ibn Abil-'Izz al-Hanafee (d.792H) said about *wahdatul-wujood*, "And this statement has led people to statements about Allaah being everywhere and in everything. And this is worse than the disbelief of the Christians. Since, the Christians specified it to the Messiah, but these people use it universally upon all of the creation." Refer to *Sharhul-'Aqeedatit-Tahaawiyyah* (p. 78), with the checking of al-Albaanee.

have repented and perhaps he died after having repented. So Allaah knows best.

And also from the lies upon the Shaykh is their statement that he burned copies of *Dalaa'ilul-Khayraat*. And *Dalaa'ilul-Khayraat* is a book about, *Peace and Salutations upon the Best of Creation (as-Salaat was-Salaam 'alaa Khayril-Bariyyaat)*. It contains extremism and it contains supplication to the Messenger (ﷺ). So it is a book of falsehood. However, the Shaykh did not burn it, but he would advise with the reading of beneficial books, which were devoid of any errors.

Likewise, *Rawdur-Riyaaheen* is a book of extremism about the Prophet (ﷺ), but burning it will not bring about a desired result.

And they lied upon the Shaykh when they said that he called it *Rawdush-Shayateen*. All of these are lies upon the Shaykh (ﷺ).





## Reply of the Shaykh to the Aforementioned Accusations

My answer to these issues is that I say: How free You are from all imperfections! This is a great slander. And before it were those who slandered Muhammad (ﷺ), they claimed that he cursed 'Eesaa Ibn Maryam (عليه السلام) and that he cursed the righteous. So their hearts aroused suspicion by fabricating lies and speaking evil. Allaah (ﷻ) said,

﴿ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ﴾

“They only invent falsehood those who do not believe in the *ayaat* of Allaah.” [Sooratun-Nahl 16:105]

They slandered him by stating that he said the Angels, 'Eesaa and 'Uzayr were in the Fire. So Allaah revealed about that the *ayah*,

﴿ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴾



“Indeed, those for whom the best reward has preceded from Us – they are far removed from it.” [Sooratul-Anbiyaa' 21:101]



### Explanation:

These are the issues that they fabricated. The author (ﷺ) said in his reply to them, “How free You are from all imperfections! This is a great slander.” Everything that was mentioned in these statements was a great

slander that the Shaykh did not say and he is innocent from them. May Allaah bestow His vast mercy upon him.

And he said, “And before it were those who slandered Muhammad (ﷺ).” ‘Before it,’ means, ‘Before Ibn Suhaym were those who slandered the Messenger of Allaah (ﷺ) from the disbelievers and the polytheists. So I have an example in the Messenger (ﷺ). If Ibn Suhaym slanders me, then the Messenger (ﷺ) was slandered with that which is greater than this.’

They said about the Messenger, “that he cursed ‘Eesaa Ibn Maryam (عليه السلام).” And that was when the statement of Allaah (ﷻ) was revealed to him,

﴿ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴾

**“Indeed, you (disbelievers) and whatever you worship other than Allaah are the firewood of Hell. You will be coming to enter it.”** [Sooratul-Anbiyaa’ 21:98]

They said that Muhammad cursed ‘Eesaa and his mother, because ‘Eesaa was worshipped besides Allaah. So therefore, the *ayah* would mean that he was thrown into the Fire.

﴿ وَقَالُوا ءِآلِهَتُنَا خَيْرٌ أَمْ هُوَ ﴾

**“And they said: Are our gods better or is he?”**  
[Sooratur-Zukhruf 43:58]

Meaning: ‘Eesaa (عليه السلام). So Allaah (ﷻ) revealed,

﴿ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ  
 ﴿۱۰۱﴾ لَا يَسْمَعُونَ حَسِيسَهَا ۗ وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ  
 خَالِدُونَ ﴿۱۰۲﴾

“Indeed, those for whom the best reward has preceded from Us – they are far removed from it. They will not hear its sound, whilst they are abiding eternally in that which their souls desire.” [Sooratul-Anbiyaa‘ 21:101-102]

So the *aayah* is about those who are worshipped besides Allaah whilst they are pleased with that. And 'Eesaa was not pleased with such and he did not command them to worship him. Rather, he commanded them to worship Allaah (ﷻ),

﴿ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ ۗ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ ﴿۱۱۷﴾

“I did not say to them except what You commanded me – to worship Allaah, my Lord and your Lord.” [Sooratul-Maa'idah 5:117]

﴿ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَدًى صِرَاطٌ مُسْتَقِيمٌ ﴿۱۹﴾

“And indeed, Allaah is my Lord and your Lord, so worship Him. That is a Straight Path.” [Soorah Maryam 19:36]

So 'Eesaa (ﷺ) did not call the people to the worship of himself. Rather, he objected to this. Only those who call the people to worship themselves are the ones who will be in the Fire, along with their worshippers.

As for 'Eesaa, 'Uzayr and other than these two from the Prophets, then they objected to this during their lifetimes. And when they died, the people began to worship them after their deaths. 'Eesaa (ﷺ) said,

﴿ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ

شَهِيدٌ ﴿

“So when You took me up, You were the Observer over them and You are Witness over all things.”

[Sooratul-Maa'idah 5:117]

So the Prophets, the Messengers and the righteous did not command the people to worship them.

﴿ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكِ نَجْزِيهِ جَهَنَّمَ

كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿

“And whoever of them should say, “Indeed, I am a god besides Him,” We would recompense that one with Hell. Thus do We recompense the wrongdoers.”

[Sooratul-Anbiyaa' 21:29]

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ

لِلنَّاسِ كُونُوا عِبَادًا لِّي مِن دُونِ اللَّهِ ﴿

“It is not for a human being that Allaah should give him the Book and authority and prophethood and then he would say to the people: Be servants to me rather than Allaah.” [Soorah Aali-'Imraan 3:79]

So Allaah exonerated the Prophets from such speech. So 'Eesaa did not say to them, 'Worship me,' they only worshipped him after his death. So there is no blame upon him (ﷺ) and Allaah refuted those people with His statement,

﴿إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ﴾

**“Indeed, those for whom the best reward has preceded from Us.”** [Sooratul-Anbiyaa‘ 21:101]

And from them is 'Eesaa (ﷺ).

﴿أُولَٰئِكَ عَنَّا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا  
أَشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾﴾

**“They are far removed from it. They will not hear its sound, whilst they are abiding eternally in that which their souls desire.”** [Sooratul-Anbiyaa‘ 21:101-102]

And He said in az-Zukhruf,

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ ﴿٥٧﴾﴾

**“And when the son of Maryam was presented as an example, immediately your people laughed aloud.”**  
[Sooratuz-Zukhruf 43:57]

They said, 'If the gods are in the Fire, then 'Eesaa is with them, because he was worshipped besides Allaah.' They wanted to refute the Messenger (ﷺ). Allaah (ﷻ) said,

﴿ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنَّ هُوَ إِلَّا

عَبْدٌ ﴿٥٩﴾

“They did not present it, except for mere argument. Rather, they are a people prone to dispute. He was not but a servant.” [Sooratuz-Zukhruf 43:58-59]

Meaning: 'Eesaa (عليه السلام).

﴿ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٥٩﴾

“...upon whom We bestowed favour, and We made him an example for the Children of Israa'eel.” [Sooratuz-Zukhruf 43:59]

So Allaah refuted them in two places: in Sooratul-Anbiyaa' and in Sooratuz-Zukhruf. And likewise, the *Qur'aan* refutes the people of falsehood and disproves their doubts. And the praise is for Allaah.

He said, “They slandered him by stating that he said the Angels, 'Eesaa and 'Uzayr were in the Fire,” because they worshipped them besides Allaah and the *aayah* says,

﴿ إِنَّكُمْ وَمَا تَعْبُدُونَ ﴿٩٨﴾

“Indeed, you (i.e. the disbelievers) and whatever you worship...” [Sooratul-Anbiyaa' 21:98]

They said that this comprehensively refers to the Angels, 'Eesaa, 'Uzayr and the righteous.



The answer to this doubt is that these ones did not want to be worshipped besides Allaah. Rather, they would object to this during their lifetimes. So they are far removed from the Fire.

﴿ لَا يَسْمَعُونَ حَسِيسَهَا ۗ وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ

﴿ خَالِدُونَ ﴾

**“They will not hear its sound, whilst they are abiding eternally in that which their souls desire.”** [Sooratul-Anbiyaa‘ 21:102]

And they are 'Eesaa, 'Uzayr and whosoever has preceded with a good reward from Allaah. So they are far removed from the Fire. And if one of them were to be worshipped after his death, then this does not harm him because he would object to it if he was still alive.

And our Prophet Muhammad (ﷺ) was worshipped after he died. He is worshipped by the deviants and the polytheists. So is the Messenger (ﷺ) to be blamed for this, or is it to be said that Muhammad is in the Fire because he was worshipped besides Allaah? No, because he objected to this during his lifetime and strove against it with the sword. As for him being worshipped after his death, then there is no blame placed upon him due to that.



## ❦ Conclusion

And as for the other issues, then they are as follows: I say that the Islaam of a person is not complete up until he knows the meaning of *laa ilaaha illallaah*. And I inform whosoever comes to me about its meaning. And I declare the one who takes an oath a disbeliever if he desires by that oath to draw closer to someone other than Allaah and he takes the oath for that purpose. And sacrificing for other than Allaah is disbelief and the meat from that sacrifice is unlawful.

So these issues are true, I say them and I have proofs for them from the speech of Allaah, the speech of His Messenger (ﷺ) and the statements of the Scholars who followed, such as the four Imaams. And when Allaah (ﷻ) facilitates, I shall compose a detailed and lengthy answer in a separate letter if Allaah (ﷻ) so wills.

Then know and contemplate upon the statement of Allaah (ﷻ),

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ ﴾

“O you who believe! If there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance.” [Sooratul-Hujuraat 49:6]<sup>1</sup>




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<sup>1</sup> The letter, which makes up the text explained in this book, can be found in *ad-Durarus-Sammiyyah* (1/28-30) of 'Abdur-Rahmaan Ibn Muhammad an-Najdee.

## Explanation:

He said, "The Islaam of a person is not complete up until he knows the meaning of *laa ilaaha illallaah*." This is correct. And the Shaykh (ﷺ) would teach the people the meaning of *laa ilaaha illallaah*; it means: there is none worthy of worship in truth, besides Allaah and the worship of anything other than Him is false and *Shirk*. Is the Shaykh to be blamed for this?! The answer is no. Rather, this is the *manhaj* of the Prophets.

And he said, "I declare the one who takes an oath a disbeliever..." This is also correct. Whosoever takes an oath by other than Allaah, then he is a disbeliever because he has directed one of the types of worship to other than Allaah. So there is no blame upon the Shaykh, nor upon other than him, if he declares someone a disbeliever due to that.

And he said, "And sacrificing for other than Allaah is disbelief." This is correct due to the statement of Allaah (ﷻ),

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ  
لَا شَرِيكَ لَهُ ۗ ﴾

**"Say: Indeed, my Prayer, my rites of sacrifice, my living and my dying are for Allaah, Lord of the worlds. He has no partner."** [Sooratul-An'aam 6:162-163]

And there occurs in the *Sunnah*, "The curse of Allaah is upon the one who sacrifices for other than Allaah."<sup>1</sup>

And he said, "And the meat from that sacrifice is unlawful," because it is from that which has been dedicated to other than Allaah. And Allaah (ﷻ) said,

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<sup>1</sup> Related by Muslim (no. 1978), from the *hadeeth* of 'Alee Ibn Abee Taalib (رضي الله عنه).

﴿ وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَرِ اسْمُ اللَّهِ عَلَيْهِ ﴾

“And do not eat of that upon which the name of Allaah has not been mentioned.” [Sooratul-An’aam 6:121]

And He said,

﴿ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ ﴾

“Prohibited to you are dead animals, blood, the flesh of swine and that which has been dedicated to other than Allaah.” [Sooratul-Maa’idah 5:3]

And he said, “So these issues are true, I say them,” because these issues are required by the Book and the *Sunnah*. So there is no blame upon the Shaykh. Rather, he is to be thanked for this and supplication must be made for him. However, they count the good deeds as evil deeds.

And with this, the explanation of this blessed letter has ended. And Allaah (ﷻ) knows best.

*And may the peace and salutations of Allaah be upon Muhammad, his Family and his Companions. And the praise is for Allaah, Lord of the worlds.*

Completed on,  
18/1/1426H



## Glossary

### A

**Aayah:** (pl. *aayaat*) “sign,” a verse of the *Qur’aan*.

**Aahaad:** a narration which is narrated through one chain only.

**Ahaadeeth:** see *hadeeth*.

**’Alayhis-salaam:** “may Allaah (ﷺ) protect and preserve him.” It is said after the name of a Prophet of Allaah or after the name of an Angel.

**Ansaar:** “helpers;” the Muslims of al-Madeenah who supported the Muslims who migrated from Makkah.

**’Arsh:** Throne of Allaah (ﷻ).

**’Asr:** the afternoon Prayer.

**Awliyaa’:** see *Walee*.

### B

**Bid’ah:** Heresy (any innovatory practice).

**Buraaq:** An animal bigger than a donkey and smaller than a horse on which the Prophet (ﷺ) went for the *Mi’raaj*.

### D

**Daa’ee:** one engaged in *da’wah*, caller.

**Da’aef:** “weak,” unauthentic narration.

**Da’wah:** invitation, call to Allaah (ﷻ).

**Deen:** a completed way of life prescribed by Allaah (ﷻ).

**Dhikr:** (pl. *adhkaar*) remembrance of Allaah (ﷻ) with the heart, sayings of the tongue and actions of our limbs.

## E

**Eemaan:** faith, to affirm all that was revealed to the Prophet.

## F

**Faahish:** one who talks evil.

**Fard Kifaayah:** collective obligation – if fulfilled by a part of the community then the rest are not obligated.

**Fatwaa:** (pl. *fataawaa*) religious verdicts.

**Faqeeh:** A scholar who can give religious verdicts.

**Fiqh:** Islaamic jurisprudence, understanding.

**Fitnah:** (pl. *fitan*) Trials, persecution, conflicts and strifes among the Muslims.

**Fitrah:** the natural disposition that one is born upon.

## G

**Ghuloo:** going to an extreme.

**Ghusl:** A ceremonial bath necessary for the one who is in a state of *Janaabah*.

## H

**Hadeeth:** (pl. *ahaadeeh*) the saying, actions and approvals accurately narrated from the Prophet (ﷺ).

**Halaal:** lawful.

**Haneef:** pure Islaamic Monotheism (worshipping Allaah alone and nothing else).

**Haraam:** unlawful and forbidden.

**Hasan:** fine, good; a term used for an authentic *hadeeth*, which does not reach the level of *Saheeh*.

**Harj:** killing.

**Al-Harooriyyah:** an especially un-orthodox religious sect that branched off from the *Khawaarij*.

**Hijrah:** migration from the land of *Shirk* to the land of *Islaam*.

**Hukm:** a judgment of legal decision (especially of Allaah).

## I

**'Ibaadah:** worship, worship of Allaah.

**Ihsaan:** worshipping Allaah as though you see Him. However, since you cannot see Him, then know that He sees you.

**Ijmaa':** consensus, a unified opinion of scholars regarding a certain issue.

**Ijtihad:** exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.

**Imaam:** leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

**Isnaad:** the chain of narrators linking the collector of the saying to the person quoted.

**Istikhaarah:** a Prayer consisting of two units (*rak'ah*) asking Allaah for guidance.

**Istiwaah:** ascending; the ascending of Allaah above the Throne (in the manner that befits His Majesty).

## J

**Janaabah:** state of a person after having sexual intercourse or sexual discharge.

**Janaazah:** (pl. *janaa'iz*): Funeral.

**Jihaad:** striving, struggling, fighting to make the Word of Allaah supreme.

**Jumu'ah:** Friday.

**Jinn:** invisible creation, created by Allaah from smokeless fire.

**Junub:** a person who is in the state of *janaabah*.

## K

**Ka'bah:** a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

**Al-Kabaa'ir:** the major sins.

**Khaarijee:** (pl. *Khawaarij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

**Khaleefah:** (pl. *khulafaa'*): the head of the Islaamic government to whom the oath of allegiance is given.

**Khilaafah:** an Islaamic state.

**Khutbah:** (person *khateeb*), religious talk (sermon).

**Kufr:** (person *kaafir*) act of disbelieve in the Religion of Islaam.

## M

**Madhhab:** position or opinion of a scholar; school of Islaamic Jurisprudence.

**Makrooh:** not approved of, undesirable from the point of view of Religion, although not punishable.

**Manhaj:** way; method; methodology.

**Marfoo':** raised; a narration attributed to the Prophet (ﷺ).

**Masjid:** mosque.

**Mawbiqaat:** great destructive sins.

**Mudallis:** one who practises *tadlees*.

**Muhaajir:** (pl. *muhaajiroon, muhaajireen*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allaah.

**Muhaddith:** scholar of the science of *hadeeth*.

**Muftee:** one who gives *fataawaa*.

**Mujaahid:** (pl. *mujaahidoon*): a Muslim warrior in *Jihaad*.

**Mujtahid:** one who is qualified to pass judgment using *ijtihad*.

**Munkar:** "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.

**Muqallid:** one who practices *taqleed*.



**Mushrik:** (pl. *mushrikoon*) polythesists, pagans and disbelievers in the oneness of Allaah (ﷻ) and His Messenger (ﷺ).

**Mustahabb:** recommended; an action if left it is not punishable and if done it is rewardable.

**Muttaqoon:** those who are pious.

**Mutawaatir:** a *hadeeth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.

**Muwahhid:** (pl. *muwahhidoon*) one who unifies all of his worship and directs it to Allaah alone.

**Mawdoos:** fabricated; spurious; invented (narration).

**Mawqoof:** stopped; a narration from a companion (not going back to the Prophet (ﷺ)).

**Mawsool:** "connected;" a continuous *isnaad* (can be narrated back to the Prophet (ﷺ)).

## N

**Naafilah:** (pl. *nawaafil*) Optional practice of worship.

**Niyah:** intention from the heart.

**Nusuk:** a sacrifice.

## Q

**Qadar:** Divine pre-ordainment; that which Allaah has ordained for his creation.

**Qiblah:** the direction the Muslims face during prayer.

**Qiyaas:** analogical deduction of Islaamic laws. New laws are deduced from old laws based upon similarity between their causes.

**Qunoot:** "devotion;" a special supplication while standing in the Prayer.

**Quraysh:** one of the greatest tribes in Arabia in the pre-Islaamic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

## R

**Raafidee:** the correct title for the extreme *Shee'ah*. Those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'aan* which the Muslims have is neither complete nor preserved from corruption.

**Ramadaan:** the ninth month of Islaamic calander, in which Muslims observe fasting.

## S

**Sahaabah:** Muslims who met the Prophet (ﷺ) believing in him and died believing in him.

**Saheeh:** authentic, the highest rank of classification of authentic *ahaadeeth*.

**Salaf/Salafus-Saaliheen:** pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

**Salafee:** one who ascribes oneself to the *salaf* and follows their way.

**Seerah:** the life story of the Prophet (ﷺ).

**Sharee'ah:** the divine code of law of Islaam.

**Shawwaal:** the month after *Ramadaan*.

**Shaytaan:** Satan

**Shee'ah:** (see *Raafidee*) a collective name for various sects claiming love for *Ahlul-Bayt*.

**Shirk:** associating partners with Allaah directly or indirectly; compromising any aspects of *Tawheed*.

**Soorah:** a chapter of the *Qur'aan*

**Sunnah:** "example, practice;" the way of life of the Prophet (ﷺ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahaadeeth*.

# T

**Taabi'ee:** (pl. *taabi'een*) the generation after the Companions of the Prophet (ﷺ).

**Tafseer:** explanation of the *Qur'aan*.

**Taaghoot:** anything worshiped other than the real God (Allaah) (i.e. false deities).

**Tahajjud:** voluntary, recommended Prayer between the compulsory prayers of 'Ishaa' and Fajr.

**Takhreej:** to reference a *hadeeth* to its sources and analyze its *isnaads*.

**Taqleed:** blind following; to follow someone's opinion (*madhhab*) without evidence.

**Taqwaa:** acting in obedience to Allaah, hoping for His mercy upon light from Him and *taqwaa* is leaving acts of disobedience, out of fear of Him, upon light from Him.

**Tarjamah:** notes about a reporter of *hadeeth*.

**Tawwaaaf:** the circumambulation of the *ka'bah*.

**Tawheed:** Islaamic Monotheism. The Oneness of Allaah. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

# U

**Uhud:** A well known mountain in al-Madeenah. One of the greatest battles in Islaamic history came at its foot. This is called *Ghazwah Uhud*.

**'Ulamaa':** (singular: *'aalim*) scholars.

**Umm:** mother of, used as an identification.

**Ummah:** "nation", the Muslims as a whole.

**'Umrah:** a visit to Makkah during which one performs the *tawwaaaf* around the *Ka'bah* and the *Sa'ee* between *as-Safaa* and *al-Marwah*. It is called the lesser *Hajj*.

**Usool:** the fundamentals.

## W

**Wahyee:** the revelation or inspiration of Allaah to His Prophets.

**Wahdatul-Wujood:** the belief that everything in existence is intact Allaah. This deviant belief is held by many *Soofees*.

**Wakeel:** disposer of affairs.

**Witr:** "odd;" the last Prayer at the night, which consists of odd number of *raka'aat* (units).

**Waleemah:** the wedding feast.

**Waseelah:** the means of approach or achieving His closeness to Allaah by getting His favours.

**Wudoo':** an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

## Y

**Yaqeen:** perfect absolute faith.

**Yathrib:** one of the names of al-Madeenah.

## Z

**Zakaat:** charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

**Zakaatul-Fitr:** an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Eedul-Fitr*.

**Zamzam:** the sacred water inside the *haram* (the grand mosque) at Makkah.

**Zanaadiqah:** atheists, heretics.

## OUR CALL TO THE UMMAH<sup>1</sup>

[1]: We believe in Allaah and His Names and Attributes, as they were mentioned in the Book of Allaah and in the *Sunnah* of the Messenger of Allaah (ﷺ), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Sharee'ah*. 'Imraan Ibn Husayn (رضي الله عنه) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."<sup>2</sup>

[3]: We love the People of *Hadeeth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*. Imaam Shaatibee (d.790H) - رضي الله عنه - said, "The *Salafus-Saalih*, the Companions, the *taabi'een* and their successors knew the *Qur'aan*, its sciences and its meanings the best."<sup>3</sup>

[4]: We despise *'ilmul-kalaam* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'aan*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allaah or from His Messenger (ﷺ). We do not mean that we have rejected them, nor do we

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<sup>1</sup> This explanation of our call has been summarized from *Tarjumah Abee 'Abdur-Rahmaan Muqbil Ibn Haadee al-Waadi'ee* (p. 135-142) of Muqbil Ibn Haadee with minor additions from other sources.

<sup>2</sup> Refer to *al-Kifaayah* (p. 15) of al-Khateeb al-Baghdaadee.

<sup>3</sup> Refer to *al-Muwaafiqaat* (2/79) of ash-Shaatibee.

claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*. 'Abdullaah Ibnul-Mubaarak (d.181H) - رحمته الله - said, "The authentic *ahaadeeth* are sufficient and the weak *ahaadeeth* are not needed."<sup>1</sup>

[7]: We do not perform *takfeer* upon any Muslim due to any sin, except *Shirk* with Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

[8]: We believe that the *Qur'aan* is the Speech of Allaah, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allaah the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.<sup>2</sup> 'So co-operating upon righteousness and piety (*taqwaa*) and mutual advising necessitates warning against evil and not co-operating with the wicked."<sup>3</sup>

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<sup>1</sup> Refer to *al-Jaami' li-Akhlaaqir-Raawee* (2/159) of as-Suyootee.

<sup>2</sup> From a *fatwaa* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allaamah 'Abdul-'Azeez Ibn Baaz, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh Bakr Ibn 'Abdullaah Aboo Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

<sup>3</sup> From the words of Shaykh Ibn Baaz in *al-Furqaan* magazine (issue no. 14, p. 15).

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'<sup>1</sup>

[12]: We restrict our understanding of the Book of Allaah and of the *Sunnah* of the Messenger of Allaah (ﷺ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadeeth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allaah has prohibited. We believe in 'cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'<sup>2</sup>

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allaah (ﷺ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

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<sup>1</sup> From *Fiqhul-Waaqi'* (p. 49) of al-Albaanee.

<sup>2</sup> From *Fiqhul-Waaqi'* (p. 51) of al-Albaanee.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allaah (ﷺ).

[17]: Our *da'wah* and our *'aqeedah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenaar* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imaam Maalik said (d.179H) - ﷺ, "The knowledge of *hadeeth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from."<sup>1</sup>

[19]: We do not accept a *fatwaa* except from the Book of Allaah and the *Sunnah* of the Messenger of Allaah (ﷺ).

These are glimpses into our *'aqeedah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allaah knows best.

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<sup>1</sup> Refer to *al-Muhaddithul-Faasil* (p. 416) and *al-Kifaayah* (p. 21) of al-Khateeb.